



"VIA CRUCIS, VIA LUCIS."

BY SAMUEL A. WIGGIN.

By the way of the Cross came heavenly  
light,  
Like a gleam of glorious day,  
It pierced through the darkness and gloom  
of night,  
And the shadows fled away.

By the way of the Cross came peace and  
love—  
Those angels of life divine;  
By the hidden way from the courts above,  
They entered this soul of mine.

They washed it white with baptismal  
tears,  
They robed it in silver sheen,  
They banished the doubts and the torturing  
fears,  
And showed me the pastures green.

They said, "Dear soul, by the way of the  
Cross,  
Ascend to thy spirit's rest,  
Be freed from the furnace of earthly dross,  
We'll lead thee unto His breast."

And there in my spirit's inner shrine,  
Is a cross on an altar white,  
And it burns with the flame of the life di-  
vine,  
With the glory of heavenly light.

For the lamp on the sacred altar fair,  
Once lit by the Master's hand,  
Burns evermore softly, brightly there,  
Till we reach the shining strand.

A spark from the altar of love divine,  
It burns with a holy flame,  
Defining the soul till the sacred sign—  
The glorious mystic Name—  
Is placed on the brow of the spirit free.

By the way of the Cross, no other way,  
Lead us straight to the throne of God;  
Lead us away, sweet soul, to the Cross, to-day,  
And bow 'neath the chastening rod.

And the angels will come from the golden  
street,  
By the way of the Cross of Christ,  
And sing the song of the seraphs sweet,  
Dispersing the clouds and mist.

And thy spirit shall wake from sinful  
slight,  
And shine with a beauty fair,  
As heart be filled with a glad delight,  
The joy of the ransomed there.

REMINISCENCES OF WILBRAHAM.

BY REV. E. COOKE, D. D.

[Continued.]

It soon became evident that the de-  
mand for a larger and more imposing  
church edifice was a claim that could  
no longer be postponed. The congrega-  
tion in vacation nearly, or quite, filled  
the body of the audience-room. The  
students that term numbered one hun-  
dred and eighty-eight, and gradually  
increased, term by term, till the aver-  
age attendance was nearly three hun-  
dred and fifty, the greater part of whom  
worshiped with that congregation. Both  
they and the citizens could not be suit-  
ably accommodated. What should be  
done? Again the old church felt ex-  
tremely behind the advancing spirit of the  
age. During the thirty-five years that  
that house had stood, new churches had  
been erected and the old ones recon-  
structed all over New England; and be-  
sides this, the elegant and spacious  
buildings of Wesleyan Academy had  
all, save one, been erected during this  
period. The writer was continued in  
the double relation of both pastor and  
principal for the year 1865 also. The  
time seemed to have arrived when the  
hall should be set in motion; and on  
one Sunday morning in April, 1865, he  
preached from the text Hag. 1:4: "Is  
time for you, O ye, to dwell in your  
ceded houses, and this house lie waste?"  
Watching the effect on the congrega-  
tion, he saw from the flash of the eye  
certain ones present, that he had  
struck the right chord. Not so, how-  
ever, with good old Father Hyde. In  
concluding out of the church he said, "I  
would not say anything more, Brother  
Cooke, about a new church. Preach so  
as to make the people cry; that will  
do them more good." Still the ball  
was kept moving, and the general sen-  
timent was in favor of the movement.  
A meeting of the trustees was called,  
and it was resolved to make an effort to  
build a new church. It was thought  
that a reliable subscription of from five  
to six thousand dollars could be secured  
at Wilbraham.

In June following (1865) the matter  
was presented to the trustees of Wesley-  
an Academy at their annual meeting,  
and their co-operation requested. The  
board heartily approved the effort, and  
promised the asked-for co-operation. It  
voted to donate what land was required  
on the site on which the proposed edifice  
should be constructed. It also ap-  
pointed a committee, of which Rev. E.  
Cooke was the chairman, to confer  
with the trustees of the Church in car-  
rying out the proposed plan. A circular  
was issued by that committee, setting  
forth the need of a new church at Wil-  
braham as an agency for the education  
of the youth there assembled, and call-  
ing on the friends of the Academy to  
contribute for that object. The follow-  
ing is an estimate of the cost: Built of  
wood, \$15,000; brick, \$20,000; stone,

\$25,000. Stone was finally adopted.  
Their assets were: Subscriptions in  
Wilbraham, \$6,000; old church, esti-  
mated at \$1,000; total, \$7,000.

Where was the eighteen or twenty  
thousand dollars more to come from?  
"Faith comes by hearing," and so we  
commenced talking the matter up in  
good earnest. The New England Con-  
ference, at its session in 1866, took fa-  
vorable action and commended this as  
one of the worthy objects to be presented  
to the people for donations during that  
centenary year of Methodism.

In 1866, Rev. H. P. Satchwell was  
appointed pastor of the Wilbraham  
Church, and relieved his predecessor of  
that care. In 1867, Rev. H. V. Degen  
was appointed pastor, but left for a tour  
to Europe the latter half of the year,  
when the care of the Church was again  
added to the duties of the principal of  
the Academy. In 1868, Rev. F. Furber  
was appointed pastor of the Church,  
and he entered into the work with his  
whole heart. Like the companion of  
Enoch, he was "the faithful Achanes"  
during the two years of his pastorate.  
Prices had gone up, and delay in the  
work had greatly augmented the prob-  
able cost. The latter part of the year  
1868 was a dark period—a trying  
crisis. The walls were up and the roof  
on, but the money was all exhausted,  
and the trustees were obliged to get a  
note discounted to meet the bills; and  
added to this, was the prospect that the  
church would cost nearly forty than  
twenty-five thousand dollars.

The building committee were becom-  
ing nervous and discouraged. A meet-  
ing called for business was turned into  
a prayer-meeting. The brethren felt  
better; light came, and they all resolved  
to go to work anew. The work was  
partitioned off. Mrs. Bliss was to can-  
vass Wilbraham anew. Others were to  
speak Springfield, Worcester and the  
eastern part of the State. The daugh-  
ters of the late Col. Amos Binney, first  
president of the board of trustees, gave  
\$700; a merchant of New York \$500,  
and others of that city \$100 and less.  
Hon. Lee Claflin, of Hopkinton, raised  
his to \$1,200. Honorable mention  
should also be made of the liberality  
and deep interest taken by the late Dr.  
David Smith, esq., of Springfield. Other  
friends, also, and merchants of that city  
contributed freely and liberally to pro-  
mote the consummation of the enter-  
prise. The same may also be said of  
friends in Worcester, Boston, Chelsea,  
Lynn, and several other places. About  
\$1,200 was collected by Brother M.  
 Dwight, and about the same amount  
was paid over by J. P. Magee from the  
centenary collections.

In this way, through untiring efforts  
and great perseverance, funds kept  
coming in. The students of the Acad-  
emy manifested a deep interest. One  
class was so anxious to have the church  
ready for their graduation exercises,  
that the members contributed nearly  
one hundred dollars.

The chapel was finished and dedi-  
cated by Dr. W. F. Warren, Jan. 9,  
1870; and the church by Rev. Dr. Ray-  
mond, June 28, 1870. A loan of \$5,000  
was obtained from a Savings Bank in  
Springfield, and a mortgage executed  
on the church, which paid the floating  
bills.

But the difficulties were not at an end  
yet. Carpets, furniture and cushions  
were needed. These the Ladies' Sew-  
ing (or Benevolent) Society promised  
to provide, and nobly did they redeem  
the pledge, borrowing for a time \$500,  
and promptly meeting the obligation.  
A new and larger bell was required,  
which was provided through the skill-  
fully-directed efforts of Mrs. M. A. Bliss;  
Mr. Benjamin Butler, of Wilbraham,  
paying the whole difference between the  
old and new bells. Through the  
same agency the hanging gears were  
secured, being paid for by David Smith,  
esq., of Springfield.

Still another pressing want existed,  
and that was a suitable organ for the  
new church, which would cost \$3,500.  
With all the resources wholly exhausted,  
how could the thing be done? In the  
economy of God, the necessity develops  
the instrumentality. In the Church at  
Wilbraham there is a man who has  
spent his life in the service of that  
Church and of Wesleyan Academy. "Ser-  
vus in calum redcat." Having  
been the owner of the old organ, which  
was sold to the Academy, he appropri-  
ated that pittance to the purchase of the  
new one, and assumed himself the bal-  
ance due. It is but just to other like  
noble members to say that the balance  
over his generous subscription for that  
object has since been assumed by the  
society and paid; thus relieving the  
Church of indebtedness, except the  
mortgage of five thousand dollars al-  
ready mentioned.

There are two other names so inti-  
mately connected with the history of  
both Wesleyan Academy and the Wil-  
braham M. E. Church, that this brief  
sketch would be incomplete without a  
more special reference. The father of  
the one was one of the founders of  
Wesleyan Academy at Newmarket,

N. H. He also originated the idea of  
its removal to Wilbraham. Here his  
family lived; here his children were  
educated; and at this altar they loved  
to worship. Three of his sons were in  
college with the writer, one of whom  
has achieved success in the clerical pro-  
fession, and two in that of the law. At  
the approach of death, remembering  
the institutions that his venerated parents  
helped to establish, and by legacy pay-  
ing the last dollar of indebtedness on  
this beautiful edifice which he labored  
so earnestly to rear, Amos B. Merrill  
has laid this Church under a lasting  
debt of gratitude.

The other name will readily occur to  
my readers. Though not a large donor  
to this Church, yet he was specially so  
to Wesleyan Academy, which has stood  
as a sort of twin sister for more than  
half a century. The late Isaac Rich of  
Boston was a remarkable man, and there  
is a history in the direction which his  
benevolence took that is worthy to be  
known.

On one of his visits to Wilbraham, a  
short time before his death, he narrated  
to the writer the causes operating on his  
mind to give it such direction. "When  
a boy," said he, "I left the Cape and  
went to Boston to reside. In 1820, I  
kept an oyster stand on the corner of  
Hanover Street and Methodist Alley.  
Attending the camp-meeting of that  
year on the Cape, I first formed the ac-  
quaintance of Wilbur Fisk, then the  
preacher at Charlestown. I heard his  
sermons of wonderful power; witnessed  
his deep, earnest piety and his sweet,  
winning manners. He impressed me  
as possessing talent for ministerial use-  
fulness such as I had nowhere else wit-  
nessed. Soon after the meeting was  
over, returning one day from Boston to  
Charlestown, that humble, devoted min-  
ister of Jesus went down Hanover  
Street, out of his way somewhat, to  
speak a few encouraging words to his  
young friend, the boy convert, whom  
he had seen at the camp-meeting. Placing  
his hands on my head, and uttering  
a blessing, he turned slowly and  
thoughtfully away, homeward-bound. I  
gazed at him, humbled, grateful, and  
admired. Other men, said I, are as  
learned and eloquent as he, but not such  
a power for good; other ministers  
are as truly pious as he, but still not so  
powerful. If learning, eloquence and  
piety united make such men as he,  
why can we not have more? As I gazed,  
there and then I resolved and prom-  
ised—God giving me the means—that  
I would devote those means to the  
making or raising up of more such men  
as Wilbur Fisk. More than fifty years  
have passed away; my children have  
all been taken from me, and I am try-  
ing to fulfill the vows I then made."

MIGHTY FAITH AND MIGHTY RE-  
SULTS.

BY REV. J. B. GOULD.

There is an ordinary and an extraor-  
dinary faith. Many a good man's life  
is calm, well rounded and useful with-  
out any special manifestations of faith  
or peculiar experiences. He lives well  
and dies well; the world is better for  
his having lived, and he gains the  
crown imperishable. There are other  
men whose life is really no better, and  
whose faith in reference to the general  
promises is no stronger than that of  
the first mentioned, but they sometimes  
seem born to exercise special faith, or  
they acquire that power. In all the  
ordinary routine of duties they talk  
and act and believe like other good  
men, but when they come to their  
specialty they "laugh at impossibilities,  
and cry it shall be done."

As I stood in front of the fine im-  
mense stone buildings which make up  
Mr. Miller's orphanage at Bristol in  
England, I was impressed with this.  
Mr. Miller is a poor man. I do not  
know that he has more real piety than  
hundreds of others, but when it comes  
to building and supporting orphanages,  
he is a giant among pigmies compared  
with other men. Many hundreds of  
thousands of dollars have passed  
through his hands. There are now  
more than two thousand children un-  
der his care, being fed, clothed, edu-  
cated and taught some useful employ-  
ment, and untold thousands have  
passed out into the world to act for  
themselves. He has never asked for a  
penny, has never lacked for just suffi-  
cient supplies, has no money lying in  
his treasury, and yet when the need  
arises he lays the foundation of a new  
structure as calmly as would a Roths-  
child, and in due time the top-stone is  
brought forth and no debt remains. He  
believed at the outset that God  
cared for orphans, and asked His aid,  
trusting for results. The result has  
been that God has touched hearts,  
opened purses and given success. This  
is mighty, special faith, and there  
have been mighty and special results.  
Mr. Spurgeon does a similar work for  
his college with equal faith, but join-  
ing of men with his prayer and con-  
fidence in God.

While in England, I became ac-

quainted with a lady whose career in  
a similar direction is not as well known  
as the foregoing, but whose work and  
success have been equally striking.  
Miss Mason, of London, is a lady past  
middle life; her hair is white as snow,  
and her appearance and address are  
most impressive. Years ago she was  
impressed with the thought that there  
was an important field for some one in  
providing a gratuitous home for female  
Christian workers and missionaries  
among the poor of the great cities of  
England. It became impressed more  
and more upon her mind that this was  
her calling, and that thereby many  
faithful workers might rest for a few  
weeks or months, and get strength and  
vigor to enter on their work again,  
thus saving their knowledge and experi-  
ence, instead of letting them step  
aside and employing new laborers in  
their places. She found that many of  
them became jaded and ill, had no  
homes or friends to look to, and unless  
rest and hope were imparted, would  
retire from the field. She had not the  
means for such an undertaking, but  
felt that if "the work was of God it  
would not come to naught." She de-  
termined to act as God opened the way,  
and go only so far as He might lead.

At first she opened a small house in  
Wellington, Shropshire, but soon be-  
came convinced that London was the  
place for such a home. With faith that  
"the Lord will provide," she took a  
house in the great city, and afterwards  
a second and a third adjoining were  
taken. The furniture was consider-  
ably expensive, the rent was an impor-  
tant item, and gratuitous board for the  
inmates would have been, to ordinary  
Christians, a commercial considera-  
tion. She asked no one for money,  
simply sending out a brief report of a  
page or two, and leaving the heaven  
to work. The weary, invalided, and  
homeless workers came in, were re-  
freshed and took heart again, and gave  
place to others. The recital of her ex-  
periences, as she gave them to me,  
were among the most impressive les-  
sons of that character which I have  
ever heard.

On one occasion Miss Mason had  
been looking forward for months to a  
certain object which she wished to ac-  
complish. She had told no one of it,  
but simply asked wisdom from above,  
and it was for the best that the means  
might be provided. It would  
require \$500, and she had not the  
money. The time to realize her desire,  
or to abandon it, drew near, and still  
all was dark. One day she received a  
note from a woman down in the poor  
quarter of Old London, stating that she  
had laid aside a little sum, amounting  
to one hundred pounds, and asking  
Miss Mason if she could make good  
use of it in her work. Miss Mason  
said if she had been inclined to ask any  
one for the money, she would probably  
have applied to some lord, or man of  
reputed wealth, and perhaps would have  
been refused. But God's ways are dif-  
ferent from ours, and here in a myste-  
rious manner the money was offered by  
a poor stranger. She wrote to the  
woman and told her that it was a fixed  
rule with her never to receive money,  
where the giver was known, without  
assuring herself that it could be spared  
and that no one would be wronged  
thereby, and asked the woman to call  
on her. In a short time the woman  
appeared, and in answer to inquiries  
stated that she had lived at service all  
her life, but now with advancing years  
had accepted the offer of her sister and  
had a comfortable home with her in  
the lower part of the city. She said  
she had something remaining, and her  
sister would care for her, and she  
wished to do a little good with what  
she had saved, if possible. Miss Mas-  
on decided to accept the money, and  
asked how this humble woman had  
learned of her and her enterprise. She  
replied that there was a poor  
gypsy, who had been a very wicked  
woman, but had now become good,  
who went about her neighborhood sell-  
ing little articles. A few days before,  
she came to her door, and after offering  
her things for sale, passed her a small  
sheet of paper and said, "If you will  
read that I think it will interest you."  
This woman took the paper to her  
room and read it, and found her first  
information of the "Home for Chris-  
tian Workers" in the brief and simple  
"report" which it contained. Where  
the gypsy got the report, and why she  
gave it to this poor woman, no one  
knew, but no sooner had the recipient  
read it than something said, "There  
is the place to put your hundred  
pounds." The money was paid, the  
undertaking was accomplished, and  
God had "moved in a mysterious  
way."

Again, her quarterly rent of forty  
pounds was nearly due, and one even-  
ing, as she came to her house and  
seated herself at the tea-table, she  
found a note upon her plate in which  
the landlord, who had no interest in  
her cause and only wished his rent regu-  
larly, stated that the quarter was up  
on the morrow and he would call at  
twelve o'clock and receive the amount  
due. She quietly took her tea, retired  
to her chamber, and placing the note  
in a chair, knelt down and talked with  
her Father about it, and afterwards  
slept peacefully. When she went  
down to breakfast she found another  
note on her plate in which the writer,  
who was a stranger, stated that he had  
heard of her work and the good it was  
accomplishing, and begged her, if it  
would aid her, to accept the inclosed.  
It contained a check for just the forty  
pounds, and at twelve o'clock she  
passed it over to her landlord, and all  
was settled.

After her three houses in London  
had been filled, she began to feel that,  
for some of her invalids, a house near  
the sea would be a great advantage,  
and she asked that if this were for the  
best the way might be opened. Soon  
after a letter came from a gentleman  
away up in Scotland, of whom she had  
never heard, who wrote to her and  
said that he had learned of her benev-  
olent and Christian enterprise, and it  
had struck him that it might be a good  
thing to send some of the inmates of  
her house to the seaside for a change;  
and if she approved, he would become  
responsible for the rent and pay for  
such furniture as she might require.  
She immediately leased and furnished  
a house at Eastbourne, and was free  
from all anxiety as to the expense.

And thus she talked on, and I was  
deeply impressed with the promise,  
"According to thy faith shall it be  
done unto thee." If faith be large or  
special the results shall correspond.  
Müller has a faith for orphanages, and  
they rise wondrously. Spurgeon has a  
faith for his training college, and the  
means are provided. Miss Mason has  
mighty faith in providing a "home for  
Christian workers," and the great  
deeps of money-holders are broken up.  
All cannot be of these types—perhaps  
only few can—but who shall tell to  
what heights their faith, if cultured,  
may soar, and what mountains it may  
touch and make them smoke.

"Faith, mighty faith, the promise sees,  
And looks to that alone,  
Laughs at impossibilities,  
And cries 'It shall be done.'"

AFGHANISTAN.

BY W. L. HAYDEN.

The restless moving of the earth's  
crust sometimes lifts to lofty altitudes a  
lowland plain; so the wave-like im-  
pulses of history frequently bring to  
prominence a half-forgotten section.  
Probably to most minds the Central  
Asian power of Afghanistan was as lit-  
tle thought of a half decade ago as  
any portion of the globe. To-day the  
startling policy of Beaconsfield turns  
all eyes towards its snowy summits.

The little monarchy, stretching out  
between north latitudes 28 and 36 four  
hundred and sixty miles, and from the  
frontiers of Persia to the Indian provin-  
ces four hundred and thirty miles,  
lies like a square, rock-parapeted for-  
tress in the heart of Central Asia. It is  
bounded on the north by the historic  
Oxus, which separates it from the Bok-  
hara provinces of Turkistan. On the  
east flows the Indus, glistening along the  
frontier of British Indian Punjab, and  
dashing through the rocky boundaries  
of the Sind. To the south lies Beloo-  
chistan, while on the west the highlands  
of Khorassan form a natural barrier to  
Persia.

The country contains over 215,000  
square miles, or about five times the  
area of New York. The sur-  
face is highland, rocky, and mount-  
ainous, furrowed by deep ravines—  
homes for the "Demon of the West."  
—and ridged with mountain chains.  
The Hindoo Koosh in the northeast is  
a spur of the Himalayas, rivaling in  
grandeur their parent peaks. On them  
the snow lies all the year, yet in their  
valleys the thermometer rises even to  
130 degrees. The Soliman range, al-  
though the Indian frontier, is almost im-  
passable except through the narrow  
Bolan gorge at the southeast, up which  
the English army passed in 1839, and  
the Khyber defile at the northeastern  
angle cut by the Cabul river as it dashes  
out of the jagged portal into the Pan-  
jab provinces of British India. The  
chief rivers are the Helmand and Cabul;  
the former flowing from the snows of  
the Koosh across the country to the  
southwest, and emptying into the lake  
of Hamoon; the latter rising in the  
same mountains, and rushing down the  
Khyber pass to join the Indus.

The chief city is Cabul, situated in  
the northeastern portion of the country  
at the head of the Khyber entrance to  
India. It lies at the foot of the Hindoo  
Koosh mountains far famed for  
"Sunset apples that Cabul  
In all its thousand gardens bears."

It was built about the year 1700, though  
its inhabitants claim for it a much ear-  
lier origin, alleging that within its lim-  
its Satan fell when driven out of heaven.  
It is the mart of independent Tartary,  
and a strategic point of highest impor-  
tance. Candahar, in the south country,  
is a beautiful city with handsome streets

meeting in a central charsoo, or square,  
where a royal band delights the Afghan  
ear with its twanging tunes. This city  
has shared with Cabul the honors of the  
capital, and is the chief mart for all the  
Hindustanee trade. Between these  
cities lies a little town, Ghuzni, which  
from its natural surroundings is the ci-  
adel of the country. Off in the north-  
west the city of Herat protects the Per-  
sian frontier, and is the emporium of  
that western trade.

The climate of Afghanistan is health-  
ful, though demanding felt and sheep-  
skin clothing in the winter, and allow-  
ing chintzes immediately after the vernal  
equinox. The mountains are filled  
with all the various kinds of wild ani-  
mals found in a semi-tropical country.  
Lions are very rare, though tigers,  
leopards, wolves, and hyenas are not  
uncommon. The sandy plains of Can-  
dahar are traversed by wild dogs and  
asses.

"Light Peri forms such as they are  
On the gold meads of Candahar."

The people are a strong, clean, hardy  
race, with heavy beards and dark coarse  
hair, high cheek bones, and black,  
sharp eyes. They are a rude yet haugh-  
ty people; having no literature, no  
arts, obedient to tribal chiefs, or khans,  
who in turn serve their chief, or ameer;  
they are governed under the law of  
Mahomet; swayed by the moolahs, or  
Sunnite priests; true to the rites of  
hospitality, yet murderous as brigands;  
practicing polygamy and its twin evil,  
slavery. Their language is dialectic  
Pakhtu, or Pushtu, the former said to  
be the tongue of hell, and the latter  
akin to the Chaldean and its Iranic al-  
lies. Persian is the only classic. Their  
occupation is wholly agricultural, ex-  
cept in time of war, when all leap to  
their savage delights. The trade of the  
country is all managed by the Hindoos,  
who are not unkindly treated by the  
Mahomedan priesthood. Taxes are  
collected by *haukins*, supported by  
*girdars*, or captains of militia, and or-  
dered by a *jaga*, or council of the  
chiefs. A *cauzy*, or clerk justice, set-  
tles all disputes. In fact, the civiliza-  
tion of the Afghan is very like to that  
of England under the barons, or Ger-  
many before the Thirty Years' War.

The first mention which we have of  
this country, which takes its name from  
the Persian tongue, is in the ninth cen-  
tury, though an interesting tradition  
says that the region was settled by  
Afghan, a grandson of Saul. In 997  
the country was conquered by the Tar-  
tars, and remained under their power  
till 1159. In 1504, Baber, a Tartar  
chief, established the Mogul empire of  
Delhi, taking within its limits India,  
Balkh, and Badukshan. At his death  
the country was divided between Per-  
sia and Hindostan. Nadir Shah of Per-  
sia conquered Hindostan, and till his  
death ruled the whole region. At that  
date (1747) one of his generals, Ahmed  
Khan, a descendant of the famous Ab-  
dallah, freed Afghanistan from Persian  
rule and founded the Duranee dynasty.  
Under this prince the nation saw its  
greatest modern prosperity. His son  
Timur was succeeded in 1793 by his  
brother Zeman. This monarch attempt-  
ed a Mahomedan alliance of all India,  
but was deterred by internal dissens-  
ions, which placed his brother Mahmud  
on the throne. In 1829, this chieftain  
died, thus ending the rule of the Du-  
raanee dynasty.

Three brothers now held the country,  
Dost Mohammed ruling in Cabul. He  
was conquered by the English in 1839,  
and Shah Sujah placed in power; but  
an insurrection in 1841 caused the total  
annihilation of the resident English  
forces. In 1842, the English again cap-  
tured Cabul, and after wreaking ven-  
geance for their rebellion left the  
country, and allowed Dost Mohammed  
to retake his throne. He died in 1863,  
leaving the kingdom to his son, Sher-  
Ali, the late ameer. Azol Khan, a nephew  
brother, conspired with his nephews  
against him, and was supported by En-  
glish aid; yet, afraid of Russian influ-  
ences, England came over to the side  
of Sher Ali, and with him as monarch  
formed a treaty, making the Oxus the  
northern boundary of the country.

The troubles of last winter are from  
an insult offered to the English envoy  
sent out by Lord Lytton, Governor  
General of India, ostensibly to discuss  
commercial relations with the British  
provinces. This envoy, Sir Neville  
Chamberlain, with an escort of one  
thousand troops, was stopped by a sub-  
ordinate of the ameer at Ali Masjid,  
a fortress situated in a narrow gorge of  
the Khyber pass, where the overhang-  
ing cliffs are separated by less than  
fifty yards. England sought for an ex-  
planation of this manœuvre, but the  
ameer remained defiant. You all  
know the result: How that the British  
forces fought their way up into the  
country, created dissensions among the  
rival Khanates, and established their  
authority at Cabul. You paid little at-  
tention to the subsequent details—the  
death of Sher Ali, the placing of his  
son Yakoub Khan on the throne, or the  
difficulties resulting in his abdication.  
Your attention was attracted south-

ward, and busied itself with the wars  
in Zululand. Suddenly the telegraph  
shot the sad intelligence that the mas-  
sacre of 1841 had been repeated, and  
the English power at Cabul destroyed.  
"What folly! Why do those savages  
struggle against fate?" were your nat-  
ural exclamations. Again General Rob-  
erts fought his way into Cabul, and  
again civilization conquered. To-day  
the British general is virtual ameer.  
But telegraphic reports are introducing  
another interesting element into the  
complications. We hear of Russian  
victories in Turkistan; we know of  
slights to Russian ambassadors at the  
court of St. James. What do these  
things mean?

If you will open your atlases to the  
map of Asia, you will see the secret of  
the present diplomacy. The mere  
quibbles as to insulted envoys and as-  
sumptive insolence are trifles compared  
to the great facts of English and Rus-  
sian growth. Circling the pole, the  
White Bear's possessions extend nearly  
across the continent, and spread from  
the frozen Arctic to the "ring of pow-  
er"—the 49th parallel. Yet he has no  
southern outlet. He has, with craft  
and patience, been slowly fighting his  
way, following the genius of Peter the  
Great, till he has secured the greater  
border of the Black Sea, the Balkan  
Mountains and Adrianople—keys to  
the gateway of the Hellespont—the  
eastern sections of Western Asia, and  
the borders of the Caspian. Under the  
daring courage of Kauffman, he pushed  
his way across the red deserts and froz-  
en plains to the sea of Aral, making  
Turkistan his province, and connect-  
ing, by closely-watched stations, the  
old homestead Bactria with the Ural  
Mountains.

Meanwhile has England been sleep-  
ing? In her island centre, out of the  
centre—for the circle of power lies in  
the belt of Pekin, and Athens, and  
Rome, and Byzantium, and New York,  
and San Francisco—she has tried to  
balance her northern position by south-  
ern acquisitions. Africa, Egypt, she  
buys to her way. India she holds by  
iron rule, and the Indian islands she  
possesses. With cunning, though I fear  
out-witted, craft she gathers Western  
Asia under her banners, and thus al-  
most belts the southern oceans. What  
stops her? Why can she not whirl her  
trains from Sayra to the Panjab, in-  
stead of creeping down the Red Sea?  
Why cannot Russia sail the Mediterra-  
nean? Why can she not own the In-  
dus as she does the Oxus, and steam  
out into Arabian waters? National  
pride and national greed prevent both.  
Afghanistan is the key. Russia con-  
trols Persia, and if she ruled Afghanis-  
tan, the English circle never could be  
united. Russia fears the power of Brit-  
ish arms, and dares not yet attempt the  
inevitable conflict. Till it must come.  
The councils may recommend peace,  
but Russia cannot rest till the mind of  
the great ship builder has reached an  
open ocean.

From our Exchanges.

Now I do not know (nor even care  
very much) what it is that holds you  
back from accepting Christ, and follow-  
ing Him. Satan is perfectly satisfied  
to have you among the lingers, what-  
ever be the cause that detains you  
there. God knows what your besetting  
sins are. With some of you, it may be  
such an absorbing interest in business  
that you care more for making money  
than for the salvation of your soul.  
With others, it may be a passion for  
social pleasures. Secret sins of the flesh  
may have strong hold on some of you.  
Others still may be hindered by secret  
skepticisms, or by dread of ridicule, or  
by unchristian surroundings, or by the  
fatal and wide-spread sin of procrasti-  
nation. If you finally reach perdition it  
will not matter by what road you come  
there. But to perdition you will inevit-  
ably come if you persist in holding back  
from Jesus Christ. The door of Noah's  
ark may have been only an inch thick



## Miscellaneous.

THE THREE YEARS' LIMITATION.  
Ought the Three Years' Limitation to our  
Itinerant Pastors to be Removed?

[An essay read at a meeting of the ministers of the Providence and Providence North Districts, at Attleboro, Mass., Oct. 7, 1879.]

BY REV. W. F. WHITTECH.

[Continued.]

In the first place, the itinerant of today, except on our frontier circuits, is no longer merely a preacher. He is a pastor as well. He is expected to have that acquaintance with the membership of his Church and congregation which is involved in this term; he is to visit from house to house, to reprove, instruct, admonish and exhort. He is "to appoint all the teachers, to change them when he sees it necessary, to examine each of them with all possible exactness, at least once a quarter, concerning his method of meeting a class." He is to have a care over the doctrinal and religious education of the families under his charge by knowing what books are read among them and by taking care that they are duly supplied with proper books. He is the duly authorized agent for our periodicals, and is to build up the Church by seeing that families are supplied, as far as possible, with these. He is "to form classes for the instruction of the larger children, youth and adults in the Word of God, and to attend to all the duties prescribed for the training of children." He is to encourage the support of missions, church extension, and Sunday-schools, and the publication and distribution of Bibles, tracts, and Sunday-school books, by forming societies and making collections for these objects in such way and manner as the Annual Conference to time direct; "to enforce vigorously and calmly the rules of the society;" to arrange the appointments and services so as to give local preachers and exhorters regular and systematic work on the Sabbath; "to execute all our rules fully and strenuously against all frauds, and particularly against dishonest insolvencies, suffering none to remain in our Church on any account who are found guilty of any fraud." All this, and much more, is regular disciplinary work laid upon every preacher in charge.

Now in a Church of two hundred and fifty members and upwards, it is simply an utter impossibility for any man to be efficient in this work in the limited time of one, two or three years, and especially if he knows that three years is the utmost limit of his opportunity. He may, indeed, make beginnings; he may lay foundations; he may just begin to have the work well in hand when he must give place to his successor. That successor is ignorant of the circumstances and state of the work, and must in a large measure remain so till he acquires his knowledge by personal observation and experience; and in the meantime the work often languishes and dies.

Complaints are heard about the comparative uselessness of our local preachers. They preach occasionally, they serve in some cases as supplies for our smaller societies; but they are regarded by many as more ornamental than useful. Now there are in the vicinity of many of our churches outlying districts destitute of Gospel privileges, where our local preachers could be made greatly useful in saving souls, and in many cases in building up self-supporting Churches, if there is only one man to form a plan and become responsible for the prosecution of such work. It is useless to lay this responsibility on a presiding elder who has a district of from forty to sixty appointments. He certainly has no time for such work. This responsibility must come on the preacher in charge, and he cannot meet it without time to form, develop and work his plans.

X is a city of some ten thousand inhabitants. We have there a large and flourishing Church. It is also the seat of one of our institutions of learning. Among the students are a number of young men—local preachers, who have the traveling ministry in view, and who also have their membership in the local Church there. There are some six or eight outlying districts, where a few years ago many of the people were destitute of religious privileges. For some years in school-houses in these districts some of these local preachers had now and then held services and maintained at times Sabbath-schools.

Here was a magnificent opportunity for the regular and systematic employment of our local preachers as our Discipline directs. In 1867, Rev. J. H. was appointed to the charge of the Church there. He made this matter a study; visited these places personally, and obtained such an acquaintance that during the second year of his pastorate he was able to organize these districts into a kind of circuit and make a plan of appointments for the local preachers; so that in each place a Sabbath-school was established, and there was, every Sabbath, the stated preaching of the Word. At the close of his third year, this machinery was in good working order. Some had been converted, and there was increasing interest. His successor did not at first quite understand the work; in fact, it needed personal acquaintance to understand it. The local preachers employed needed some responsible head. As might have been expected, the work languished. Watchful Episcopalians and Congregationalist pastors saw their chance, and in three years had control of each of these places. And in five of these places chapels have

been erected by one or the other of these denominations, and one flourishing, self-supporting Church has been organized. This is but a specimen case. We are constantly having similar experiences in extending our work in our cities. In most of the centres of population, other denominations, who are not crippled by this absolute limitation of the pastoral term, are doing the aggressive work from which permanent results are to be expected; or even where we undertake it, we are often compelled to see, because of the enforced removal of our preachers just when they are most needed, other denominations step in to reap the harvest of our sowing.

Very much of this disciplinary work above mentioned, highly important as it is, is not undertaken at all by our itinerant pastors, since they do not have the time to gain the requisite knowledge for working understandingly. So our book and periodical interests, the religious instruction of children, home mission work, the class-meeting, strictness of Church discipline, the great connectional benevolences, the systematic employment of local preachers, all suffer because of this rigid limitation to the term of pastoral service. Did the limits of this paper permit, a multitude of facts might be cited under each of these heads in proof of this assertion; but such citation is unnecessary since every reader will recall such facts which have come under his own observation.

In addition to this disciplinary work, there is much other expected of the Methodist itinerant, and demanded by the circumstances of the present age. Not the least of this is a care for the great educational interests of the country. The Church, and especially the ministry as representing the Church, has ever occupied a prominent place in the control and management of our public schools. Methodism stands first numerically, among the first in point of wealth, and it might be supposed she would be first in the control of our school interests. Our schools are under the control of committees. On these committees the ministry of other denominations is largely represented, while the Methodist itinerancy has comparatively no representation at all. Methodist pastors are supposed, from the very conditions of their pastorate, to have but little knowledge of local affairs, their stay is so brief; and the public acts on this principle in the selection of their school officers. This is no light matter. The loss of influence over the young, through loss of influence in securing places for our teachers, through the practical sinking out of sight of our denomination in the supervision of our public schools, is simply incalculable. We have laymen, of course, on these committees, but the many little opportunities for influence which a clergyman possesses, and which are used by the clergy of other denominations, are practically lost by us. The children in our schools are close observers of some things, and the impression grows that the M. E. Church must in some sense be inferior to other Churches—an impression that later in life will often be found to have large influence in determining Church relations.

There are also various public questions affecting the interests of the community—questions somewhat of a local nature, charitable, benevolent, reformatory and social. The Methodist itinerant is, under the present rule of limitation, placed at a decided disadvantage, because he is a new man, or because he is soon going away. Pastors of other Churches, though the average length of their pastorate may be no longer than his, take the lead, either ignoring him altogether, or assigning him some subordinate place. The natural result of all this is to give Methodism a second-class position, second-class influence, and largely deprive it as a denomination of a moulding power over public sentiment, to which by its numerical strength and ability it is entitled. This matter of denominational influence and position, especially in our centres of population, is a serious one, and has much to do with the fact that much of the best blood of the Churches of sister denominations is of Methodist origin, either physically, spiritually, or both.

Again, there are numerous cases in which the preacher must be the head of new enterprises, such as church building or the canceling of church debts. He may be in the midst of this work—indeed, he often is—when the third year ends, and a change must be made, or the exceptions to the rule be so twisted as to suddenly convert a pastor into a missionary or financial agent. The change is usually made. Multitudes of cases might be named where the change was only disastrous. Churches have come, under these circumstances, to expect disaster. If by any means it is avoided, the Church is apt to congratulate itself on its providential good fortune.

Still again, "The wind bloweth where it listeth," and though we hear the sound thereof we cannot tell whence it cometh or whither it goeth. "So is every one that is born of the Spirit." So it is of mighty works of grace; so of revivals of religion. An annual Conference does not postpone its session because a great revival work is in progress at some of the Churches within its bounds. There must often be a change of pastors in the midst of such revival work, and when such change occurs, a standstill of work is the almost inevitable result.

The question, What becomes of our probationers? is a very important one. No Church on earth reports so many conversions as the Methodist Episcop-

pal. It is doubtful if any Church can point to as many backsliders. The normal work of a pastor includes the instruction and building up of converts in the faith of the Gospel, and the securing their growth and development in Christian character. To do this effectually, he must have a personal acquaintance with them, must know them personally, must be able to say the right word at the right time. In most cases the best man to do this work is the one through whose agency these have been led to Christ. Often while a stranger is gaining this personal knowledge, requisite to his success, the devil will be busy, and by the time the new pastor is fitted for his work with the convert, the convert's consciousness of acceptance with God—the witness of the Spirit—has largely been lost, and it is only a question of time when "discontinued," or dropped, will have to be written opposite the probationer's name. There is a close connection between our loss of probationers and the frequent change of our pastors.

It is sometimes said that frequent changes give the people variety and satisfy the love of the new which all congregations, to some extent, possess. And this is true; but it is also true that we gain this variety at the expense of stability and an enormous waste of labor. Our ministerial work is largely doing and undoing. One starts enterprises in the line of Church work—enterprises that need time for their development; his successor has little interest or little tact in that particular line, and the labor of the former is practically lost. And this constant change, doing a little here in one pastorate, a little there in another, with little of thoroughness anywhere, leads to what is a common fault in our Church agencies and Church work—superficiality.

Every Methodist preacher knows that at the longest his stay is brief. He must look for his results immediately. The natural tendency will be to superficiality. He has little or no time for systematic instruction in doctrine, in the fundamentals of Church polity and discipline. He believes that should he undertake it, his labor will be largely thrown away, so he does not undertake it. He will be strongly tempted to sow seed as he knows will spring up quickly and ripen in the brief summer of his stay into harvest; and the work which requires time, patience, personal care and personal acquaintance with the people, suffers.

[Concluded next week.]

## MINISTERIAL MEANNESS.

BY REV. C. B. BESSIE.

Meanness of any kind is a terribly mean thing, but ministerial meanness takes the premium. There was a time in the history of the writer when a minister was a holy man. We supposed he could err, but we never thought of him as a sinner. That he could be mean, and selfish, and conceited, and deceitful, and envious, and malicious, we never dreamed. We thought these were the marks of a child of the devil, and not of a child of God, much less a minister. How pleasant it would be if we had never learned otherwise! What grief, what bitter disappointment and sore temptation it had saved us! How we wish, how oft we wish, we could go back to the old-time opinion. But experience has taught us something. We know more than once we did; and "in much wisdom is much grief, and he that increaseth knowledge increaseth sorrow." We have had a peep behind the curtain, a look inside; and while there is much to admire, there are some things to deplore. There are many men grand and true, with a high sense of honor, who unworshippingly do as they would be done by, but there are also some (too many) who are altogether like the world, selfish and sordid. Yes, ministers can be mean. Let us notice some of the ways in which ministerial meanness sometimes shows itself.

1. In disparaging remarks concerning a predecessor. It is not a pleasant thing to have the words and deeds of your predecessor the constant theme of conversation wherever you go. Man of worship, to a genuine soul, is always hateful; and in following some men you always get it *ad nauseum*; and why a brother should always feel that a word of intelligent appreciation of the last man is a reflection on the present, we never could see. And when such things lead to unkind or unfavorable insinuations, we can but think there is either moral rottenness or insufferable egotism at home. Why not rejoice that the former pastor stood and did so well? Why try to hurt him?

2. Ministerial meanness sometimes manifests itself in disparaging comments concerning a successor. This is a kind of meanness altogether (we fear) too common. When a brother leaves a charge, his tarry with them (if nothing else) should have so interested him in their welfare that, as he leaves and after, he should labor and pray for the success of his successor. But too often the good news that comes to him from the charge is discounted, so far as he can discount it, by some ungenerous reply or act. Ofttimes he returns to the charge in a few months, and sympathizes with every complaint, and possibly in some unadvised way impresses the brethren with the idea that the present pastorate is not quite up to the last. He thinks, or seems to think, that his own popularity depends upon his successor's unpopularity. Such meanness is contemptible.

3. Ministerial meanness sometimes shows itself in the methods taken with regard to whom the successor shall be. When a man leaves a charge it should be open, so far as the outgoing man is

concerned, to every other brother in the Conference. But how often it is the case that some of the very men who might fill the appointment with great acceptability and success, are excluded from it by the wire-pulling, not to say unjust and false representations, of the departing brother. We do not object to his giving an honest and conscientious answer to any questions that may be asked by the official brethren on such occasions; but we do protest against the pastor's sitting down with the brethren to direct or bias in these matters. What right has he to trade off the appointment, or shut it up to one or two men, we fail to see. And what an egotistical man is any man who thinks there are not more than one or two men in the Conference (if any) who can fill his ponderous shoes.

4. Ministerial meanness sometimes exhibits itself in an unrighteous criticism of another's sermons. We expect ministers to be better critics of these things than others, just as we expect mechanics to better detect the excellencies or defects of a piece of mechanism. But what a fool a mechanic is to never see a nice job except his own. Yet we have some ministers of this stamp. If a brother preaches a fine sermon they are ready to say, "Yes, good, but was it original?" or, "I am told that he has but three or four such sermons, and these he airs on extra occasions." Some men seem to think that their way up is by pulling others down. Cannibals and pirates live that way.

5. Ministerial meanness sometimes shows itself in an unwillingness to recognize the success of others. With some men sensation is success; or, at best, there's no great success if no great display. That which has noise and show in it, and gets the crowds, is their measure of prosperity. "How to fill empty churches," no matter what they are filled with, or for what purpose, is the one question to solve. He who doesn't have the crowds, though it may be the marrow of the Gospel he preaches, and foundations deep and strong for other men's building may be laid by it, is yet, to them, "a failure." To rear walls grand and massive is nothing; but to strut upon them is the climax of achievement. Some persons have very delicate appetites, and must be fed on "float," and the "float" preacher too often underestimates his more useful brother. What we object to in this class of men, is not so much the work they do, as their disposition to ignore or undervalue better work done by better men.

6. Ministerial meanness sometimes shows itself in an unwillingness to share equally with others ministerial honors. This kind of meanness is now and then conspicuous at camp-meetings and like public occasions. It wants the big day and the great occasion. It believes there is no other man so well fitted for the place, or so much desired. It has felt of the public pulse, and learned that all the editors, lawyers, doctors, and two hundred or more others expect such an appointment. No matter who has had, or has not had, this honor on previous occasions; no matter that, in the judgment of many, there are men present of better parts and greater efficiency, a great aid is made if these are put forward. We have no objection to one man's occupying these places often; but another, provided he comes to them modestly, and by the appointment of another, and by actual and clearly-recognized merit; but the egotism and selfishness that always claim them is quite insufferable. We wish that the Scriptural injunction, "in honoring one another," had a firmer hold on the ministerial heart. May the blessed Saviour cleanse us!

## LETTER FROM NEW YORK.

DANIEL'S HISTORY OF METHODISM.

What, in all probability, will be the favorite history of that great redemptive movement popularly known as Methodism, is the "Illustrated History of Methodism in Great Britain and America, from the Days of the Wesleyes to the Present Time," by W. H. Daniels, M. A., the sprightly and gifted author of "That Boy, and What Shall We Do With Him," in the *National Repository*. Mr. Daniels has the genius for such constructions as this "Illustrated History of Methodism." The 520 engravings, maps, and charts which are incorporated with the text, are admirable specimens of the engraver's art, and speak with eloquence and power to the eye. John Wesley, of course, is prominent in the engravings. He is evidently owed much to his mother, whose portrait is given, for his excellent physical and mental constitution. Nor did he owe much less to his father's birth; they had been conscientious, learned, and brave pastors and teachers. Views of Oxford and its Martyrs' Memorial, of Christ Church College, where the Wesleyes studied, of the entrance to the hall of that building, and of the dining-hall where its students consumed their commons, and much to the interest of the volume. The portrait of John Wesley, "Sometime Fellow of Lincoln College," at the age of twenty-three, is that of a regularly youthful, fine, and masterful man. The copy of Marshall Clayton's historic painting of "Wesley and his Friends at Oxford," is also a powerful and speaking one. "Wesley and Beane at Sea," "Wesley and Gen. Oglethorpe," "Wesley Preaching on his Father's Tomb," and a "Black Country Welcome," are sermons in themselves. So are the portraits of John Calvin, of James Arminius, of Jabez Bunting, Adam Clarke, John Fletcher, Rowland Hill, E. S. Jones, and E. R. Ames. Asbury, Strawbridge, Pilmoor and Boardman figure on its pages. Strawbridge's log chapel on Sam's Creek, Maryland, presents its uncouth outlines, and the first Methodist sermon in Baltimore is vividly depicted. What will greatly interest the readers of *Zion's Herald* is "Jesse Lee Preaching under the Old Elm on Boston Common." "The topography of this factually drawing is a good representation of the city of Boston and vicinity at the date of Lee's arrival." The old church in Methodist Alley, Boston, and sundry other pictorial representations of

New England Methodism give piquancy and spleen to the volume.

This "Illustrated History" will be a powerful and popular education. Dr. W. H. Daniels praises it as "an admirable volume, written with an accuracy, a life, and an freshness which would be a popularity to any writer." Bishop Harris, in his judicious and wise introduction, affirms that: "The author has done his work well—faithfully, loyally, wisely, lovingly." And we entirely agree with him. Neither pains nor expense has been spared to make this work a success. The Wesleyes, though scorned and stoned, hated and hunted, were worthy of the monument which loving hands have raised to their memory in Westminster Abbey. Macaulay said of John Wesley: "His force of argument was so powerful, his style so unimpeachable, his logic so irresistible, that he would have had all that of Richelieu." Southey also wrote to Wilberforce: "I consider Wesley as the most influential mind of the last century—the man who will have produced the greatest effects centuries, or perhaps millenniums, hence. If the present race of men should continue so long." Would to God that every Methodist had all the heart and mind of the Lord Jesus! Then would he have all that which essentially great and good in the mind of John Wesley.

TAYLOR LEWIS.

Another great man in the Church was Taylor Lewis, the Presbyterian divine, and Professor of Greek in Union College, Schenectady, N. Y., whose book on "The Six Days of Creation; or, The Scriptural Cosmogony, with the Ancient Idea of Time-Worlds, in Distinction from Worlds in Space," first published by Robert Carter and Brothers, New York, in 1855, and lately republished by them in the year of grace, 1879, we have just finished reading for the first time. For the first time—for it will bear reading several times. It is a book to be studied, and when mastered, to be compared with the inaugural address of Dr. Allman, the President of the British Association for the Advancement of Science, delivered at its last annual session. Jehovah is the Author of nature and of Revelation, too. The two works, truly interpreted, must necessarily be in harmony. The deaf old philologist of Union College knew comparatively little, at the time he composed this immortal book, of the latest discoveries of physical science. He applied himself to the thorough study and fearless exposition of "the Word written," and stated his deductions modestly, but learnedly, ably, and boldly. Clerical critics held up their hands in devout horror at his statements, and even eminent scientific laymen, who have since adopted his opinions, denounced them as heretical and even atheistic. He anticipated the profound generalizations of modern science, and his critical philological interpretations of the Holy Scriptures constitute one of the grandest literary triumphs of that Word of God which abideth forever. Taylor Lewis' "Six Days of Creation" is worth an honored place in every ministerial library.

DR. HOWARD CROSBY.

The work is inscribed to Howard Crosby in testimony of the author's regard for him as a conservative scholar, and as the useful president of the Young Men's Christian Association of the city of New York. We cannot always, from our standpoint of total abstinence, speak of Dr. Crosby in terms of unqualified praise. He occupies an unenviable ground in the great conflict with rum and ruin. Nevertheless, all lovers of good order must sympathize with him in his efforts, as president of the Society for the Prevention of Crime, to put down illegal rum-selling and the vilely indecent and disorderly houses which fester in and pollute the metropolis. He and his associates were instrumental, after long and expensive litigation, in convicting some criminal violators of the statute laws. Their success, however, was neutralized by the pardon of the malefactors by the State Executive, Governor Robinson. The effect of his culpable clemency was to pay the arm of local justice, and to encourage the vile offenders, who naturally grow cowardly when they see the law is not enforced. Circulars issued to the clergy and to leading citizens before the election charged him with this great folly, and so damaged his prospects of success that the *Albany Argus* flew into a tremendous passion, in which it implicitly justified the convicted lechers and liquor-dealers, and charged their offenses upon the very men who indicted and convicted them. The issue will probably be a thorough discussion of the pardoning prerogative, and an *Argus*-sized watchfulness of the manner in which it is exercised.

GENERAL MISSIONARY COMMITTEE.

[We extract the following from Brother W.'s letter, in addition to the report of our correspondent of last week, ED. HERRICK.]

Proceeding next to the practical part of our subject, the Editor of *Zion's Herald* moved that the limit of appropriations for next year be fixed at \$600,000. Dr. Crawford moved to amend by fixing the limit at \$625,000. In the debate that ensued, Secretary Dashiell stated that in the past three years "we have not shortened our lines. In the same time we have paid on the building about \$85,000, and added about \$48,000 to the permanent fund." Dr. Crawford's amendment was then put and carried.

The appropriation to Africa was next taken up, and \$5,400 recommended for the mission this year, with \$1,000 contingent. The latter is needed for the repair of our seminary, whose roof affords no protection from the rain. Four white missionaries have lately been sent to Liberia, and, by judicious attention to health, withstand the influences of the climate admirably. Rev. Joel Osgood has gone with the Hon. Mr. Anderson, of Liberia—a former pupil of Rev. J. W. Horne, reporter of our proceedings for years (from 1852 to 1857) in educational and ministerial labors in that country—into the interior. Miss Sharp, one of the brightest and keenest of our white female missionaries, is ready to enter the interior whenever the way is opened. To further the design of penetrating and establishing missions in the more salubrious portions of the interior, \$2,000 were placed at the disposal of the Board, as requested.

For South America and Mexico \$8,500 were granted, and more detailed information about the debt of the Church at Buenos Ayres, desired. To Foochow Conference, in China, \$16,000 were allowed; also \$8,000 for Kiukiang, and \$20,000 for North China. These grants are liberal, but in view of what has already been accomplished in that teeming land, each of them will be as a "handful of corn on the top of the mountain," that will shake as Lebanon. Each of these will bring back a hundred-fold return in the profit on American manufactures that will find sale in China.

Germany and Switzerland are great feeders of American population and of Methodist Church membership. Bishop Bowman says: "There are half a dozen families in one Church in Chicago from the Berlin mission, and societies have lost their entire membership by emigration," i. e., the entire society has moved from the place where it was established to another place or places. Bishop Wiley testified to the heresim and ideal Methodism of the preacher; and they had drawn \$5,000 a year from the funds of their

Book Concern, and were in every legitimate way helping themselves. Times are hard, the interest on money is high, and debts on their church buildings are enormous. Last year Bishop Andrews said they raised \$55,000 for their own work, and received \$22,000 from the Missionary Society. Dr. Kettiler, never an optimist in his views of the present, or future, presented the dark side of the picture, and argued calamity. He is as true and noble a man as the Church contains, but forgets the historic fact that Methodism has always succeeded by running into debt. Why not? The farmer can afford to mortgage his prairie section, when the proceeds of the first crop are pretty sure to pay off all incumbrance. At Bishop Simpson's suggestion, \$21,000 were appropriated for the work, and \$3,000 to aid the Church at Berlin.

R. WHEATLEY.

## Our Book Table.

TYROL AND THE SKIRT OF THE ALPS. By George E. Waring, Jr. Illustrated. Harper & Brothers. This beautiful volume, by the author of the attractive illustrated work, entitled, "A Farmer's Vacation," is a record of common journeyings "in attendance." The mechanical execution of the book is of the first order; paper, press-work and pictures are luxurious. The scene of the tourist's descriptions is a fresh one, among the mountains and villages of Tyrol. The description of the Vauds valleys and of the Walden-lans is particularly interesting. It is altogether a charming volume. The readers of *Harper's Monthly* have already had a taste of it in the pages of that periodical. It makes a fine holiday gift, of permanent value, as well as of striking attractions.

AROUND THE YULE LOG, by Richard Markham, profusely illustrated. New York: Dodd, Mead & Co., 231 pp., price \$1.50. For sale in Boston by A. Williams & Co. The book is a succession of well-told stories, such as young people love to hear, of incidents in our early American history, interspersed with natural and amusing boyish adventures. It is a very bright and attractive book for the youngsters, and will be sure to delight them.

SERMONS ON THE INTERNATIONAL SUNDAY-SCHOOL LESSONS FOR 1880, by the Monthly Club. Fifth Series. Thomas Y. Crowell, New York. 8vo, 418 pp., price \$1.50. Nearly the same writers appear in this volume as in the preceding, and the same plan of exposition is followed. Rev. Mr. Spear's name does not appear, but Rev. Edward N. Packard, of Rochester, takes his place. These admirable discourses are fresh, vigorous and well-illustrated sermons, embodying the leading practical truths of the several lessons. They will aid teachers in making distinct impressions of some truth in the lesson upon the minds of their pupils. The introductory discourse upon the "Interpretation of the Scriptures" is full of excellent suggestions.

From Dr. Appleton & Co. we have, in their New Handy Volume Series, the familiar and always interesting TABLE TALK OF LEIGH HUNT, with his IMAGINARY CONVERSATIONS OF POPE AND SWIFT, and CHRISTIE JOHNSTONE, a characteristic story of Charles Reade—each 50 cents, in paper covers. From the same house we have A GENTLE BELLE, by Christian Reed—50 cents.

OLD PATHS IN NEW LIGHT, by New-mans Smyth. New York: Charles Scribner's Sons. 12mo, 391 pp., price \$1.50. In this admirable volume the old doctrine of an inspired revelation, of the appearance on earth of the Son of God, and of a resurrection and the life eternal, are considered in all the light of the nineteenth century, and subjected as they have been to modern destructive criticism. The writer is profoundly convinced of the substantial, unmovable foundations of the "old faith," and calmly meets, with sound and clear reasoning, the objections made to them. It is one of those positive forms of the Christian argument which are both wholesome and eminently satisfactory to read. For sale by Lee & Shepard, Boston.

Harper & Brothers publish a charming little story, under the title of THE PRINCESS IDLEWAYS, by Mrs. W. J. Hays, with wonderful illustrations. Small quarto, 124 pp.

From the same house, in their FRANKLIN SQUARE LIBRARY, we have "Evelina; or, The History of a Young Lady's Introduction to the World," by Miss Borey (Madam D'Arlay) (16 cents); "The Posthumous Papers of the Pickwick Club," by Charles Dickens (20 cents); "Maggie Durrant; or, A Tale by the Author of the 'Queen of Connaught'" (10 cents); "The Talsmans; or, A Tale of the Crusaders," by Sir Walter Scott, Bart. (15 cents); "Young Mrs. Jarline; or, A Novel," by Dinah Maria Craik (10 cents).

FIRST YEARS OF SONG LAND, by Geo. F. Root. Published by John Church & Co., Cincinnati. This volume is prepared for schools, and has an extended series of elementary lessons. The songs seem well adapted to school uses for drill and for public occasions.

In the handsome, uniform series of the religious works of the late Dr. Nehemiah Adams, now in publication by D. Lothrop & Co., we have EVENINGS WITH DOCTRINES. In a course of seventeen lectures, the author presents, in a clear, untechnical form, the fundamental doctrines of the Gospel as held by New England Calvinists. On Christian Perfection, Perseverance, and Election we should find ourselves differing from this eloquent and devout minister, but from the great body of the book we derive only the richest and sweetest interpretations of the doctrines of grace. In this, being dead, he continues to speak. To those who listened to him with so much pleasure, his volume will bring him back afresh to both the sight and the hearing, and repeat his impressive lessons of truth.

MILDRED AT ROSELAND; A SQUEL to Mildred Keith, by Martha Finley. New York: Dodd, Mead & Co. 16mo, price \$1.25. Boston: M. H. Sargent & Sons. This is still to be followed by another volume. It is intended to show the need, in all the relations of life, of true religion, the consequence of its rejection, and the need of the courage requisite to stand up, at all times, as a disciple of Jesus Christ.

Lee & Shepard publish a particularly amusing volume from the pen of Jules Verne, the infatigable French story-teller. It is translated by Virginia Champlin. Its title is, THE TRIBULATIONS OF A CHINA-MAN IN CHINA. Its descriptions of Chinese scenery and the Chinese themselves are sufficiently picturesque, but the story is amazing. A poor Chinese thinks he has lost his fortune, and arranges with a friend at some moment unknown to himself to shoot him, having secured an insurance upon his life in behalf of the body of the man he engaged. Afterwards he finds that it was a mistake about the loss of his fortune, and is equally anxious to live, as the insurance agents are to preserve his life; but strangely enough,

his friend has disappeared. His anxieties, his travels, his sayings and doings are as astonishing as only this wonderful writer's imagination can picture. But it all comes out right in the end.

An attractive volume, every war, is OLD FRIENDS AND NEW, by Sarah G. Jewett, published by Houghton, Osgood & Small quarto, 269 pp., price \$1.25. This pretty volume contains seven stories, some of which have won graceful laurels in periodicals, and will bear re-perusal. Miss Jewett is a bright writer. Her stories are full of humor, pathos and sweet in style and moral, and readily beguiling the reader to their close.

White, Smith & Co., Boston, publish THE CHAMPION, by L. Marshall; a collection of secular and sacred music, with extended and elaborate lessons in musical elements. It is the appearance of a well-prepared book for singing-schools and musical conventions.

THE STUDENT'S COMMENTARY ON THE HOLY BIBLE; Founded on the Speaker's Commentary. Abridged and Edited by J. M. Fuller, M. A., in six volumes. Vol. II. New York: E. P. Dutton & Co. We noted at some length the first volume of this series, and have often spoken favorably of the Speaker's Commentary, which is now nearly completed. That work, prepared by the leading Hebrew and Greek scholars of the Church of England, and under its official authority, is intended to give an Englishman of average intelligence the last result of conservative Biblical criticism in the interpretation of the Holy Scriptures. The present work is an abridgment, leaving out only what is purely critical, and presenting, in a somewhat condensed form, the same careful exposition of the sacred text, adapted in size and price to younger Bible students and teachers. It makes a small, handsomely-published octavo of 655 pp., and is sold for \$2.50. For sale in Boston by A. W. Williams.

THE SHORTER EPISTLES, by Rev. Henry Cowles, D. D. New York: D. Appleton & Co. 12mo, 500 pp. Prof. Cowles, of Oberlin, has now nearly passed over the prophetic and poetic books of the Old Testament and the Epistles of the New with his portable and excellent commentary. In this work he gives, with considerable fulness, an exposition of Paul's letters to the Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus and Philemon, with the Epistle of James, the two of Peter, and the letter of Jude. In the appendix he discusses at length, and with marked ability, the doctrine of Canon Farrar upon a limited retribution in the life to come, as set forth in his "Eternal Hope." Prof. Cowles is a fair and scholarly expositor. He writes plainly and frankly, and his series of expositions are not compilations, but the fresh impressions of an excellent and reverent Biblical scholar, derived from a personal study of the inspired text.

Ginn and Heath add to their excellent list of text-books, SELECTIONS FROM THE GREEK LYRIC POETS, by Henry M. Tyler, professor of Greek and Latin in Smith College. A selection has been made by the editor from the best of the few families of classic poetry and of the songs relating to the common life of the people. The selections are introduced by an historical sketch, and have appended abundant critical and illustrative notes. It is an excellent Greek Reader.

The same house issues, in a separate, small quarto volume, from Hudson's edition of Shakespeare, THE MERCHANT OF VENICE. It has an elaborate introduction upon the study of English in school, a sketch of the life of the great dramatist, a critical description of the poem and abundant notes.

In Lindsay and Blackiston's series of American Health Primers we have WINTER AND ITS DANGERS, by Hamilton Osgood, M. D., of the Boston Medical and Surgical Journal. This manual is an admirable compendium treating upon the liabilities of our numerous authors, and the perils of improper food, air and clothing. It cannot be read without profit, and it can easily be read in a few hours. These little treatises by leading medical men should be read aloud in the family. For sale in Boston by the New England News Co. Price 50 cents.

Ira Bradley and Co. publish, in a handsome 16mo of 272 pages, THE SISTERS AT SERVICE; or, "I am for Jesus," by Mrs. Madeline Leslie. In a vividly-written story the true consecration of a young disciple to her Lord and much temptation and conflict of feeling, and her ultimate triumph and effects, are skillfully portrayed. It is a good book and will preach excellent lessons wherever it is read.

Phillips and Hunt, New York, add to their long and fine Sunday school list THE YOUNG FOLKS OF RENFREW, by Miss M. Ellen Tanehill, A. M., illustrated. In a pleasant family story, the hearts of the young people are awakened to interest in the study of English in school. It is a very well-written and very profitable little work. A thoughtful young reader speaks of it with unqualified praise. J. P. Magee has it for sale.

Among the favorite gifts for the quiet little fellows during the coming holidays, already beginning to be selected, is LETTERS FROM A CAT, published by her mother for the benefit of all cats and the amusement of little children, by H. H., with seven illustrations by Addie Ledyard. Small quarto, \$1.25. Roberts Brothers, Boston. It is too funny for anything." It is a little midget says. It was a wonderful cat that inspired this book, or rather the cat had a inspired mistress. We hope she will continue her catechism, both for the delectation of childhood, and in the interest of the Society for the Prevention of Cruelty to Animals.

Lee & Shepard publish YOUNG JOE AND OTHER BOYS, by J. T. Townbridge. Illustrated, 16mo, \$1.25. This volume is a collection of vivid sketches, related as the author is accustomed to do. He captures the boy reader at once both with his subjects and his style. His heroes are manly and brave, and the scenes he describes are amply sensational enough to awaken a desire for daring and odd adventures in the active boy-mind.

NEW MUSIC. From Oliver Ditson & Co.: Instrumental—Prince Imperial Galop, arr. by W. F. Sudds; Archery Waltz, by Anna M. Beechlin; Can't Stop Gals, by Charles D. Bert. Vocal—Weep Not, My Darling, by B. G. K. K. K. The Invisible Land, words by Geo. Russell Jackson, music by Herbert Leslie; The Violet (Das Veilchen), English version, by T. Oliphant, equi-music by F. B. Czapsak.

From the same publishers: Instrumental—Slumber Song, by W. F. Sudds; Handel's Largo, from "X-rxes," arr. for piano or organ; The Turkish Revellie, composed by Th. Michaels, arr. for piano by D. Krug; Simplified by H. Mayhew. Vocal—O Lovely Night! due to tenor and baritone, by Guglielmi; Garrison, music by F. Root; Like the Song Birds in the Wildwood, by Alfred H. Bissell.

We have received the *Fox Humana* for November, containing the following music: Santele Polka, Good Night, My Only Child, In Shadowland, The Fisher Maiden, and The Little Bird



For Sale By  
JAMES P. MAGEE, Agent,  
38 Bromfield Street, Boston.



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[Entered at the Post-office, Boston, Mass., as second class matter.]

THURSDAY, NOVEMBER 20, 1879.

A young pastor's name was mentioned in a small company of brother ministers. His Church has been passing through severe discipline. Some of its chiefs and most generous members have failed, and can do but little financially. Others have waxed cold and stay away from social services. He was quite discouraged and rather inclined to leave the

### TWO SIGNIFICANT CASES.

How significant the condition of ap-  
parent ignorance in which Rev. Mr.  
M'All finds the quarter of Paris, with  
its 100,000 inhabitants, where he has  
established his mission. They had be-  
come thoroughly infidel in their revolt  
from the tyranny and exactions of the  
Roman Catholic priesthood, under  
whose instructions they had been nur-  
tured from time immemorial. Dr.  
Butler alluded, with great power, in  
the New York Preachers' Meeting, to

## POLITICS AND MORALITY.

Judging by what may be observed in almost any heated political canvass, the parties act as if they thought everything was right on their side and wrong on the other, and it is very clear that men lend themselves to schemes which, if resorted to in the promotion of any other interest in which they are concerned, they would denounce as dishonorable and wicked, and which they denounce in politics when resorted to by their opponents. The story told of the late John Covode, of Pennsylvania — "honest John Covode," they called him — is familiar. He was after an election at his home inviting a Washington against the "colonization of voters in his district. " "It was," he said, "the most infamous fraud ever attempted in the State; but we got wind of it, and beat the scoundrels at their own game!"

Even the grossest forms of corruption are — if any credit is to be given to the

Rev. A. K. Sanford, Presiding Elder of Poughkeepsie district, N. Y. Conference, publishes an "Annual"—an octavo pamphlet—containing excellent religious miscellany, with district statistics, appointments, and Church items. It forms a useful tract for circulation through the membership.

Chartered institutions: Central Tennessee College, Nashville, Tenn.; Clark University, Worcester, Mass.; College of William and Mary, Orangeburg, S. C.; New Orleans University, New Orleans, La.; Shaw University, Hays Springs, Miss.; Wiley University, Marshall, Tenn.

Theological schools: Centenary Biblical Institute, Baltimore, Md.; Baker Institute, Orangeburg, S. C.; Thomson Biblical Institute, New Orleans, La.

Medical schools: Jefferson Medical College, Nashville, Tenn. — 1.

Institutions not chartered: Bennett Seminary, Greensborough, N. C.; Cookman Institute, Jacksonville, Fla.; Davis Seminary, Dadeville, Ala.; Haven Normal School, Waynesborough, Ga.; Lorraine Seminary, Lagrange, Ga.; Meridian College, Meridian, Miss.; New England School, Huntsville, Ala.; Walder Seminary, Little Rock, Ark.; Orphan's Home, La Teche, La. — 3.

agers of the reception accorded to General Grant in Chicago, as a pendant to his declaration of intention to send a respectful letter in answer to the following entirely characteristic sentiment: "His (General Grant) fought for his country honorably and won. I fought for mine and lost. I am ready to try it over again. *Death to the Union!*" Perhaps the unconstructed rebel would like to have some of these sentiments. He would certainly live longer than he would, and his memory. In magnanimous and equally characteristic opposition to this, were the noble sentiments of the short and admirable speech of General Grant on the occasion referred to. Speaking of the ruin of the old soldiers of the national army, he said:—

"They (the meetings of the Society of the Army of the Tennessee) do not serve to keep up sectional feeling or bitterness toward our country. We are all Americans. We are all men. We are a nation, and that is better than our preserved one and indivisible. We feel anxious to maintain that those who fought, and fought bravely, were not without their rights. We are equal claim to ourselves in all the blessings of our great and common country. We do not claim for them the right to travel all over the country, to be met by thousands of people, to be right to settle, to become citizens anywhere, to enjoy their political and religious convictions, to be free from molestation or ostracism, either in the present or the future. We are all Americans of the past. We ask nothing more for our countrymen, and would rejoice to see them do the same."

Our old editorial friend and neighbor, Dr. Olmstead, late of the *Watchman*, but for two years past editor and publisher of the *Watch Tower*, New York, we are pleased to see, is meeting with fine success as he amply merits, and is restored to sound health. He has changed the form of his sheet to a four-page paper. It is particularly neat and attractive weekly, carefully and vigorously edited. Its news is condensed, its miscellany well selected, its editorials catholic in spirit and able in expression, and it is altogether an excellent family religious paper. Our Baptist brethren could easily go farther and fare worse if they pass it in their subscriptions.

The Minutes of the fortieth session of the Rock River Conference forms a fine pamphlet of over fifty pages, printed on thick paper, of royal octavo size, and is edited by the Rev. J. W. Smith. It contains a journal of proceedings, with reports and ample statistics. It leaves little to be asked as an ecclesiastical document. Its preservation will insure an excellent history of the Conference and its pastors. We are indebted for our copy to our esteemed friend, the accomplished secretary of the Conference, Rev. Wm. Augustus Smith.

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Some of our ministers have forwarded a goodly number of our new subscribers for the HERALD. Others have not reported any as yet. We hope none of our preachers will fail to make a special effort to increase the number of subscribers on their charges. This is the best season of the year to do so. Soon the traveling will be had in the country, and the weather much colder. Commence the canvass at once, and gratifying results will follow any well-directed effort.

Robert Carter & Brothers issue, in a beautiful form, a new edition of the "Guide to Family Devotion," by Rev. Alexander Fletcher, D. D. It forms a quarto as large as a family Bible, and was formerly sold for \$10. It is illustrated with many fine steel cuts, and forms a very attractive and valuable present for the holidays. It contains a selection of Scripture, a hymn and a prayer for the morning and evening devotions throughout the year, with additional hymns and prayers in the appendix. The selections are wisely made, and the prayers are devout and comprehensive. If the latter are not used at the family altar, they may be read to quicken spiritual life, and to give birth and variety to the devotions. It is a very fine volume for the price, and will afford material for profitable Sabbath reading and hours of devotion.

Doctor William Butler returned from his European trip in time to be present at the meeting of the General Missionary Committee. He is expecting before long to be in Boston. His services, and also those of his excellent wife, are eagerly sought in New York and the vicinity to address missionary meetings. We know of no man who speaks with such convincing power and eloquence upon the missionary theme as Dr. Butler. He moved the New York Preachers' meeting profoundly, last week, in a short speech upon the Mexican mission. We shall publish an interesting letter from him next week. The ladies of the New York Female Missionary Society, Brooklyn, gave Doctor and Mrs. Butler a fine reception on Tuesday evening, the 11th.

The editor of the *Natick Citizen* having attended a series of discourses, delivered in the M. E. Church of that town, by its pastor, Dr. Dorchester, upon the question, "Is the world growing worse?" devotes a column of his paper to a very appreciative notice of them. The Doctor has taken an optimistic rather than a pessimistic view, and, fortified by his position, as usual, by a abundance of unquestioned and convincing statistics. The editor thus sums up his estimation of the Doctor's efforts:—

"No more abstract, however, can give anything like an adequate idea of the eloquent speaker's presentation of his great theme. The addresses were full of interest, and interesting and important statistical information, as well as copious citations from distinguished authorities. The argument presents an encouraging and hopeful view of the progress of humanity, and we could hope that it might be reproduced in such a form that the whole community might have access to it in its entirety, either in a pamphlet or in some magazine."

We clip, with sorrow, the following announcement from the *Methodist*:—

"Many of our readers will learn with keen sorrow that Samuel M. Husted, the son of the late Shubert Husted, and a son-in-law of Dr. Abel Stevens, died on Saturday last, of cholera, at the residence in Southern California, aged 32 years."

We inferred from Bishop Haven's letter that his health was improving. He was an estimable young man, greatly loved by all who knew him. We never had the privilege of meeting a couple of young people better adapted to make each other happy and the world brighter around them. Our tenderest sympathies go to the bereaved young wife, Mrs. Ida Russell Stevens Husted, and their beautiful children, and also to his aged mother, whose beloved Benjamin has thus been taken away in his young prime.

The October Nineteenth Century, as republished in this country by George Munroe, contains a number of \$2.25 per annum, contains nine valuable papers. A singular defense of "Modern Atheism," by a lady, opens this issue; an article on "Flogging in the Army" follows; "Letters on Modern England;" "Indian Finances," by Henry Fawcett; "Lucretia Borgia," by Wilson; "Baptism"—a paper that has attracted much attention—by Dean Stanley; "The Land and the People," by James Caird, C. B.; "Recent Science," by Prof. Huxley; the "Olympian System" versus the Solar Theory, by Hon. W. E. Gladstone, and a continued story by Miss Braden, New York: 17 and 21 Vandewater Street.

Rev. Henry Morgan is certainly accomplishing good service for the cause of vitiation and purity. His crusade against gambling at church fairs, if it has not put a stop to them, has made even our Catholic neighbors very careful to avoid a breach of the letter of the law. His revelation of the terrible drinking and gambling dens in our city, and the presence in them of members of some of our (so esteemed) reputable families, so startled the proprietors of Music Hall that they closed their doors upon his lectures. But the shame is in the fact and not in the exposure. It was not a riot of which the superstitious was afraid, but the revelation in God felt on sleep at the home of his son, Bishop Pierce, in Springfield, Mass., on Tuesday morning, in his ninety-fifth year. He was born in North Carolina in the year our country was organized, of Music Hall that he was a long and noble life. His name is honored in the Church of God in America, and he was the father of a large number of the children of the Church. A father and a great man has fallen in Israel.

The *Richmond Christian Advocate* announces, in these tender and filial words, the long-expected and gracefully deferred death of the truly honored and devout Nestor of the M. E. Church, South:—

"Lovick Pierce is dead! Our venerable father in God fell on sleep at the home of his son, Bishop Pierce, in Springfield, Mass., on Tuesday morning, in his ninety-fifth year. He was born in North Carolina in the year our country was organized, of Music Hall that he was a long and noble life. His name is honored in the Church of God in America, and he was the father of a large number of the children of the Church. A father and a great man has fallen in Israel."

Mr. Geo. J. Varney, author of a Young People's History of Maine, has several lectures upon New England History—such as "The Romance of Maine Colonies," and

"Our Great Grandmother's Wedding," which have been listened to with pleasure and profit by both young people and adults. The press of Maine up-asks very warmly of his ability to interest and instruct his audiences. His address is now at No. 1 Hancock St., Boston, Mass.

The *Unitarian Review* for November contains the second paper of one of the fairest, most elaborate, and convincing defenses of the Moslem age and authority of the Pentateuch, and answers to the modern Dutch criticism, which has affirmed its unhistorical character and its late origin in Jewish history. These two valuable papers by Rev. E. P. Stebbins, D. D., ought to be published in a separate tract for general circulation.

The anniversaries of the Sunday-school and Tract Societies of the M. E. Church will be held in St. Paul's Ch., Manchester, N. H., Dec. 12-16. Dr. Vincent will have charge. Dr. Fowler and Freeman, J. L. Harbut and perhaps J. O. Peck, D. D., and others will be in attendance and take part. The programme is not definitely arranged yet, but will be announced in due time. We hope our ministerial brethren will keep this in mind and be present.

The Leonard Scott Publishing Co., 41 Barclay Street, New York, are now issuing their American reprint of October, of the four great British Reviews—*London, Edinburgh, British Quarterly and Westminster*. The first two are already out, and the other two are in the press. The four reviews are \$12 a year, and \$4 for any one.

In a neat tract the reports of successful endeavors to find remunerative sewing work for poor women are printed. It is entitled, *Report of Ward VI Work Rooms for the Summer of 1879*, by Mrs. L. E. Caswell, with an article from Dr. J. J. Putnam, upon the influence of these work rooms, and a letter from Robert Treat Paine, Jr., to sewing societies.

Rev. Bishop Gilbert Haven, who returns on Tuesday from his extended episcopal tour in Nevada, California, and Oregon, will lecture on Wednesday evening in the People's Church on the "American of the People."

#### An Appeal

To each of the stationed preachers in the Methodist Episcopal Churches of New England:—

DEAR BROTHER: Have you taken the collection for the New England Education Society this year? If so, please forward the amount to A. S. Weed, esq., treasurer, 36 Bromfield St., Boston, Mass. If not, will you take the collection before Jan. 1, 1880? We are in great need of funds. The treasury is nearly empty. Unless \$500 are received before February next, the regular allowance to our beneficiaries must be cut off at that time. We are helping only first-class Christian men, called of God to the work of the ministry. They have been carefully selected, and are absolutely needy. The amounts loaned are to be returned, and repaid to others hereafter. The men helped are all from New England and intend to take work among us.

If the regular allowances fall next February, there will be much actual suffering and absolute injury in consequence. Several of our beneficiaries have been earning their board during the winter in hotels, but must have aid in procuring text-books and clothing.

Our Society is a regularly-constituted auxiliary to the Board of Education of the Methodist Episcopal Church, and our Conferences have ordered collections in all our Churches in its behalf. It is "the duty of each preacher in charge of a circuit or station to take one public collection annually in each society in aid of the work of education," and pay it to our treasurer (See Discipline). If we all do so, there will be funds in sufficient for the most needy cases. Will you do your part? Examine the "Report" we sent to you, and give to the people the facts. They cannot see Christians and friends of education fail to honor your request in our behalf. Do so before Jan. 1, 1880, we beseech you!

N. T. WHITAKER,

Sec'y N. E. E. Society.

#### Notes from the Churches.

##### MASSACHUSETTS.

**NEW ENGLAND CONFERENCE.**  
**Boston Preachers' Meeting.**—A committee consisting of Rev. A. B. Knolly, Drs. Clark and Mallahan, Hons. J. Sleeper and E. H. Dunn, and W. Noble, esq., was appointed to arrange for a public reception to Rev. Dr. Butler. Dr. Mallahan gave an interesting report of the annual session of the Missionary Committee at New York. The audience was favored by a song from Mr. and Mrs. Williams. Artist Augustus Cobb exhibited his beautiful painting, which is an exhibition of Christ and Pilate. The order of the day for next Monday is the address of Rev. O. A. Brown, of Lynn, upon "Revivals," for two weeks, an address by Dr. Trafton in reply to Dr. Coggeshall's address respecting the anti-slavery work of Wm. Lloyd Garrison. Dr. J. Cummings read an admirable essay upon revivals. It was full of capital points put with masterly skill.

**Boston.**—At the People's Church, Messrs. Bromley and Hutchinson, English evangelists, have been laboring since Nov. 9. They are doing a good work. The first evening eight or ten came forward for prayers.

**Bunker Hill.**—The pastor at Trinity holds his usual special tract in planning the entertainment of the Sunday-school Institute, Nov. 14, and in working up a good audience for the capital evening lecture by Dr. Vincent on "That Boy." He is an admirable leader of a praise-meeting. His good people most heartily second his motion with most royal cheer. The Fisk Jubilee Singers gave the audience four of their admirable songs. The Institute was a great success.

**Lynn.**—At St. Paul's the young people are wide awake and well organized. Their course of lectures is very successful. Mrs. Emma M. Huntley recently "held the close attention of her audience, rendering choice selections, and was frequently applauded."

By the most legitimate and Christian methods, the late fair at Trinity Church netted \$743. No Church need disgrace itself with unbalanced schemes at fairs to make money. If you don't know how to do it, write to Rev. A. Sanderson.

The W. F. Missionary Society had a grand meeting at the Boston Street Church, Nov. 9. Miss Henrietta Lindsey presided, and Mrs. G. M. Steele delighted the audience with her valuable address.

**Salem.**—Bro. Meredith, pastor at Wesley Chapel, preached a very profitable discourse at the overland-meeting of the Pentecost revival, Nov. 9. Miss Smiley holds daily Bible readings at this chapel. All the evangelical pastors are heartily united in this revival.

**Lowell.**—The Women's Christian Union of Boston, has shown its good sense in selecting Mrs. Rev. C. D. Hills, of St. Paul's, as one of the committee to present its claims to local organizations. No better selection could be made.

**Groveland.**—The pastor, Bro. Baird, has been ill for four weeks with slow typhoid fever. At last advice he was improving.

**Worcester.**—At Trinity, some conversions and a fine lecture course are reported.

**Uxbridge.**—The new church will be dedicated about Jan. 1.

**Springfield.**—Mrs. Benton, of Cambridge, greatly interested the people of State Street recently, with two lectures from her notes of twenty years' missionary life in Palestine.

**Westfield.**—Prof. Winchester's admirable lecture on "London One Hundred Years Ago," was greatly enjoyed by the State Normal School and many of the best citizens.

**Northampton.**—Bro. Knox lacks but a small sum to raise the entire indebtedness of his church at the bank. It will be another glorious achievement when secured, and not his first. Let all help who can.

**Barnstable.**—Rev. C. E. Vinton is again suffering from the return of his old malady.

**Health.**—Church repairs are now in order.

**Buckland.**—The ladies are awake and will make our cause here live and grow. They are not daunted by the very narrow escape from a severe accident recently, as their wagon was precipitated fifteen feet into the stream below. Fortunately no one was seriously hurt. God spares us to work a little longer and better for Him.

##### NEW BEDFORD DISTRICT (Prov. Conf.).

**Nantasket.**—The tide of summer visitors has ebbed away, leaving the home people free to attend to their work. The result is improved attendance upon the Sunday-school and the social meetings, with a real increase in the spiritual interests of the Church. Brother Sprouts is hoping that the remaining months of this Conference year will be the best of the year for the Church.

As things now are, it would be much better for this charge if their house of worship could be moved down near the bridge. From the bridge up the hill to its present site is a wearying walk on a hot day, and most of the cottages and all of the hotels for summer residents are beyond the bridge, or out on the Jerusalem road. The cottage owners would like their families a good service by building a large, roomy chapel, in a central locality, in which the services and Sunday-school could be held for at least the four warm months. During much of this time the pastor could secure help from many of the distinguished ministers who visit that neighborhood every year.

**Higham.**—This old but yet small charge is quietly holding on its way. Brother Huffman is seeking to lead the Church up to the sweeter pastures of the highlands of Canaan, in the hope that the unsaved from the wilderness of sin will follow them. This ought to be a busy time for the Church. They have a small church of sufficient size and a large population near. Rationalism is prevalent there, but the Gospel exemplified is more than a match for this. Holy living and earnest working will win.

**East Weymouth.**—This Church outside the fabled Phoenix. It is destroyed by neither fire from beneath nor fire from above—the incendiary's torch nor lightning from the clouds. It not only rises from its ashes, but it comes forth with added beauty. Instead of simply repairing the damage done by lightning last summer, the trustees have raised the spire and improved its proportions which are now very fine. They have also added a fine porch, with other attractive architectural ornamentation to the front. Besides these, quite an addition has been made at the rear of the church. This enlarges the rooms of the ladies' society, and provides for other new societies. It is a good thing to have a building of this kind. When all is said and done, it is a large and most convenient and pleasant churches in the Conference. The whole cost of repairs and improvements will be about \$3,000—a little more than one-third of which is paid by the insurance companies. Brother Hall is on the last half of his third successful year here.

**Loell's Corner.**—This new society is vigorous and successful. The people are taking kindly to Methodist views. They are talking of building a chapel, or of buying the property which they now use. This is a good thing to have a building of this kind. When all is said and done, it is a large and most convenient and pleasant churches in the Conference. The whole cost of repairs and improvements will be about \$3,000—a little more than one-third of which is paid by the insurance companies. Brother Hall is on the last half of his third successful year here.

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elegant room for a library, and filled it with choice books for the use of their workmen, who have free access to the room and books.

Through Rev. J. Collins' fearless and unflinching efforts for the past year, a wonderful temperance reformation has swept over Conway, N. H., and still he is pushing the enemy to the wall.

Brother Bradley writes: "We are having salvation at Alfred, some one starting at almost every social meeting. There are strong indications of a gracious revival here."

**RHODE ISLAND.**  
The trustees of our Church at East Providence have voted to purchase a lot on Taunton Avenue, near its intersection with James Street, and will proceed immediately to erect a church building.

Brother Thompson's desk at Little Compton was supplied, last Sunday, by Dr. Coggeshall, the pastor of that Church. The doctor preached twice and attended the Sunday-school, indicating a very comfortable state of health.

Stella, only daughter of Allen P. and Mary E. Young, of Asbury Church, died on the 18th inst., in the tenth year of her age. The afflicted parents have the sympathy of many friends.

Brother William Taylor, of world-wide missionary fame, had made Rhode Island a visit this week. He preached twice at East Greenwich on Sunday, and Monday evening gave an account of his experiences in India, South Africa, and South America, in Acadia. He is visiting the seminaries of our Church in pursuit of young men for missionary work, and is having great success. Five of the Pennington (N. J.) school await his summons. He goes to Kent's Hill and Bucksport, and thence to Nova Scotia. The fact almost exceeds belief that this missionary bishop has extended forty-six missions within the last sixteen months.

Brother Josiah L. Brown, for many years a member and trustee of Chestnut Street Church, died on the 12th inst., after a very distressing illness.

At a meeting of the members of the Providence Conference, held at the New Bedford Church, on the 12th inst., it was voted to recommend an appropriation of \$500 to the new church in Bridgewater. Seven hundred dollars were apportioned to the New Bedford district, and \$900 to each of the other districts.

The quarterly meeting of the W. F. M. Society was held at St. Paul's Church on the 12th inst., Mrs. Dr. Fabry presiding. The report of the corresponding secretary, Mrs. G. F. Martin, was read. Mrs. C. P. Hull, of the Mathewson Street Church, discussed the question, "What can I do to advance the great interest?" and the pastor, Brother Anderson, gave an address.

Henry Ward Beecher lectured on "Annemarie," before the Franklin Lyceum in Providence, on the 12th inst. The city papers report him as saying, "If I had got to choose between our American amusement—without the lager and without the family, and the German system of family and lager together, I should go for the lager." This comes too near an approval of lager beer to be rebuffed by the Christian and temperance people of Providence who are seeking to save the young men of the city from drunkenness—a vice which we all know is induced in numbers by instances by the use of beer. One cannot but contrast the eloquent address in the post of freedom and righteousness with the lecturer of today.

**EAST MAINE.**  
**RANDOLPH DISTRICT.**  
**Cariboo and Fort Fairfield.**—Rev. A. W. C. Anderson is having prosperity all over his charge. At the latter place they are moving toward a new church, and expect to dedicate it before Conference.

**Patten.**—Rev. E. Skinner is hard at work, with good results. Oct. 27, five were baptized and four received into full connection.

**Monticello.**—Rev. F. A. Osgood is holding protracted meetings with increasing interest.

**Houlton.**—Rev. L. H. Hanson is pushing the work with all diligence. We learn with sorrow of Sister Hanson's sickness. May she have the prayers of the Church for her speedy recovery!

**Danforth and Weston.**—Rev. E. A. Glidden is seeing the glory of God in the salvation of souls. Fifty have already professed conversion, and still the work goes on.

**Gulfport.**—Rev. W. T. Jewell is having prosperity. Three have recently been converted, and four have been received into the Church of late.

**Sebecton.**—Rev. W. M. Smith is pastor at this place. Two have been converted recently, and there is a growing interest.

**Dover.**—Rev. C. A. Plummer is moving for a chapel in which to hold social meetings.

**Upper Stillwater.**—Rev. John Tingling baptized six, and received seven into full connection recently.

**Newport.**—The church at this place has been repaired and the vestry renovated. Rev. B. B. Byrne is pastor.

**South Orono.**—Rev. G. A. Morelen is repairing the church. The money is all raised with which to make extensive repairs.

**Bangor.**—At the First Church the pastor received twenty-five into full connection, Nov. 2.

**Brewer.**—The Penobscot Valley Ministerial Association held a three days' session, commencing Nov. 3. Rev. W. W. Marsh was elected president, and P. A. Briggs, secretary. Sermons were preached by Revs. W. T. Jewell, H. W. Bolton, and John Tingling. Papers were presented by Revs. Prince, Browning, Palmer, Stone, Bragdon and Bolton. The social services were hearty and spiritual, and the discussions kind and profitable. The association voted to ask Brother Prince to furnish a copy of his paper for publication in *Zion's Herald*.

**Newbury.**—The Free Will Baptists and Calvinist Baptists have built a union church costing \$2,000. It was dedicated Dec. 4, the sermon being delivered by Rev. R. L. Howard, of Bangor.

**Carmel.**—Rev. Rufus Day celebrated the fifth anniversary of his marriage to Miss Elizabeth Cochran, on the 6th inst. Hon. Hiram Ruggles and his good lady opened their beautiful and spacious house for the reception, and Revs. C. Stone, W. W. Marsh, A. S. Townsend, F. A. Bragdon, J. W. Day (son of R. Day) and H. W. Bolton, were present. Hon. H. Ruggles and J. Burbank, esq., represented the Masonic bodies of Carmel and Bangor, and Rev. W. W. Marsh, Presiding Elder of Bangor district, represented the brethren in the ministry, and each with well-chosen words presented the venerable couple with shining metal and golden wishes. The gifts in gold amounted to \$150, with other gifts and letters. Father Day replied with words that were like apples of gold, such a godly man rich in the experience of God's grace only possesses. Much

credit is due our esteemed friends, Mr. and Mrs. Ruggles, for the beautiful repast that was spread before the guests.

#### Business Notices.

**Drs. Strong's Remedial Institute,**  
SARATOGA SPRINGS, N. Y.  
This popular Winter and Summer health resort is beautifully located, and is furnished with every comfort and remedial appliance requisite for the treatment of Chronic, Lung, Female and Chronic diseases. It is patronized by leading men in church and state. For full particulars, send for circular.

Also how many persons tremble at the sound of the word *Scrofula*, and how many rejoice when they think how they and their friends have been cured of this terrible disease by Hood's Sarsaparilla. My friend, if you or a relative or friend have *Scrofula* about you, it's your duty to go at once and get this medicine, use it, then you will be sure to see them. Its success depends wholly upon its merit, and this is proven. Sold by druggists. "Hood's Sarsaparilla" sent free, C. I. Hood & Co., Lowell, Mass.

**Consumption Cured.**  
An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for Consumption, Brachitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Chronic Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, name of patient, to W. W. SUGG, 160 Powers Block, Rochester, N. Y.

**HEARING RESTORED.** Great invention by one who was deaf for 7 years. Send stamp for circular. J. M. G. BROWN, 20 South St., Cincinnati, O.

**To the Consumptive.**—Let those who languish under the fatal severity of our climate, through any pulmonary complaint, or even those who are in decided consumption, try no means but this. There is a safe and sure remedy at hand, and it is called the Formula of Line with a healing property which renders the Oil doubly efficacious. The testimonials of those who have been cured by this medicine are sent them. Sold by A. B. WILSON, Chemist, Boston, and all druggists.

Sufferers from Coughs or Colds will find relief by using Porter's Cough Balsam.

**Money Letters from Nov. 8 to 15.**  
E. W. Archer, I. Alsworth, C. W. Dargatz, T. W. Douglas, E. J. Dyar, J. Fawcett, F. Greenough, I. S. Gull, H. Goodwin, E. H. Haskins, J. H. Hillman, C. A. Holmes, J. C. Keeler, C. H. Ladd, S. H. Noy, A. Nickerson, C. Sander, A. M. Sprague, J. Tweedy.

**Church Register.**  
**HERALD CALENDAR.**  
North Boston District Preachers' Meeting, at Fitchburg, Nov. 19, 20, 21, 22.  
Care of Preachers' Meeting, at West Dennis, Dec. 1, 2, 3.  
East Colony Preachers' Meeting, at Middleboro', Dec. 8, 9, 10.

**SPRING CONFERENCES—1880.**  
CONFERENCE. PLACE. TIME. BISHOP.  
New York, New York, March 31, Wiley.  
New York East, Brooklyn, N. Y., 31, Bowman.  
Troy, Troy, N. Y., 31, Bowman.  
New England, Portland, Me., 31, Andrews.  
Providence, Providence, R. I., 31, Andrews.  
New Hampshire, Great Falls, N. H., 31,



## The Family.

### I SHALL BE WELL AGAIN.

BY B. S. B.

Though an invalid tossed with pain,  
I wearily here must wait,  
I know that I shall be well  
When I enter at heaven's gate.

Though my feet are growing weary,  
And heavy drag with pain,  
I know I shall trip again lightly,  
For I soon shall be well again.

Well, when I've crossed the river  
Beyond the chilling tide,  
Well, when I see my Saviour,  
And am welcomed to His side.

Though my hands are weak and feeble,  
And can scarcely hold the pen,  
I will write beyond the river  
Where I shall be well again.

Though my head with pain is aching,  
And my pulse is beating fast,  
I know, with a rapturous feeling,  
That I shall be well at last.

Through life in pain and sorrow  
I journey here below,  
To a land of rest and healing—  
To my Father's house I go.

Why here on earth I suffer  
Is a mystery deep, I ween;  
But when our eyes are opened,  
We shall see as we are seen.

So I cheerfully bear the anguish  
That tortures body and brain,  
And wait for the joyful morning  
When I shall be well again.

### WOMAN'S PRESENT OPPORTUNITIES.

BY MISS JULIA HUNT MOREHOUSE.

"Who knoweth whether thou art come to the kingdom for such a time as this?"

[Concluded.]

(b) Again, the women of our land have it in their power to promote social purity. Is it not true that the state of society morals in any civilized nation is about what the women of that nation require it to be? France, perhaps the most dissolute of them all, has had her *Madame de Maintenon* behind the throne and her *George Sand* behind the press, influencing the morals of the people. In Protestant England and America our women in high positions are pure and good; but they have something more to do than to cultivate goodness among themselves. They must require the men of the nation to be as pure as they. We all know how it is. Let a young girl step aside from the path of virtue, and the ban of society is upon her forever, and her sisters are the very first to cast a stone at her. But a young man may pursue the same course, and if he maintain outward respectability, he may still keep his place in society, be petted, and his offenses condoned; nay, more, he will in a few years probably marry the worshiped daughter of some Christian home, pure and white in soul as the beautiful snow, and the world looks upon it as a matter of course, and wonders not at all. It is a boasted fact, well-known universally true, that the vilest men in the world marry when and where they choose, if they are only gentle, or have position to offer.

Ladies, we have much influence in this matter. If we can, as a nation of Christian mothers, train our daughters never to marry a man who has been a drunkard or a libertine, no matter how reformed, the young men of this nation will begin to come up to the standard of moral purity that we require of them. When it is generally understood that men live in private character can find wives only among women of like character, there will be a wondrous change in public morals.

(c) But we hasten on to notice woman's opportunity to reform society by helping to level caste. We pity the poor Hindoos of India, and think it a terrible state of heathenism where custom is so rigid that a man violates his caste by eating with a man of a different caste, and sometimes is put to death as the result. How much better off are we? We have our patricians and plebeians as surely as did ever old Rome. In England the aristocracy is one of blood, and a man may sit and dine in the House of Lords though he be a silly idiot, if he only happens to have aristocratic blood in his puny veins.

In our country a cheap aristocracy of money has sprung up like a fungus upon our young national growth. Occasionally we find in an inner circle an aristocracy of brains; and to our credit be it said, that as a nation we recognize and appreciate brains, though their possessor be poor. But on the other hand, it is true that people with neither talent nor character are admitted to our highest circles if they have money. Nay, more, they are given our honors.

In Concord, N. H., a few years ago, there lived a man who was a notorious drunkard, and so vile in character and so afraid to die, that he paid his physician \$300 a year to keep him well. But this man had plenty of gold, and so they made him governor of the State of New Hampshire. In brain-fitting he was so poorly equipped that I have myself seen him sit on horseback upon public days and read the speeches which his son (a clergyman) had written for him.

But coming down to that part of society which woman controls, what distinctions without a difference we make! For instance, here lives a man who keeps a little country store, selling codfish and cotton cloth. By his side lives a man who stands at some looms in a factory and weaves this same cloth that he first sells. The wife of each does her own house-work. They be-

long, perhaps, to the same Church, and yet the wife of the "merchant" would never think of associating with the wife of the factory operative, because there is such a "social difference," you know, between the making and the selling of cotton cloth.

In ordinary country society a lady may, without fear of social ostracism, be intimate with her dress-maker or her milliner, but she would hardly dare to make a friend of her kitchen girl, though it takes more brains to cook a beefsteak than to make a bonnet. The art of cookery is beginning to be reckoned among the fine arts, and the world is coming to understand that it takes more of that very uncommon article we call "common sense" to do well the thousand and one different things embraced in good housekeeping, than to pursue any single branch of industry. Society will allow a lady to do her own house-work and be a lady still; but should this same lady ever do another woman's house-work, down she goes in the relentless social scale from a lady to somebody's "hired girl."

My sisters, these things ought not so to be. I fear we are somewhat to blame for this state of affairs. We have put our ban upon certain employments as unfit for ladyhood, until a lady is free to admit that very few people of mind and ability are at present found in them. It is because by our talk and opinions we have made housework so unpopular as a hired employment, that most American girls who are poor, will choose to spend their days in the close back-room of a city dress-maker's shop, rather than do house-work in the breezy latitude of a village or country home, with three or four hours of every afternoon or evening at their own disposal. What can we do to remedy these things? Very little, immediately; very much, ultimately, by changing as speedily as possible the whole current of our conversation and prejudices in reference to these matters. It will not at all hurt us as ladies to call upon the very poor and ignorant—not condescendingly, not as a charity act, but as a deed of Christian politeness, as we call upon each other, and encourage them to return our calls in our own home. There is no danger, be as friendly as we may, of undue familiarity on their part, for the sad truth in the case is that the so-called lower classes of society prefer mingling exclusively with those of like condition; and that is one reason why it is so hard to elevate them.

But especially let us banish the spirit of caste from the house of God. When we come to kneel before the Lord our Maker, let social distinctions vanish, and all flesh be alike humble in His presence. We all know churches where the locus of gentility is just underneath the central chandelier, and where every pew is graded socially and financially by its distance from this centre, until we find the paupers and the colored people at the extreme front or extreme rear of the house. We have no sympathy with the idea so often advanced: "I want my pew, that I can control and furnish handsomely, reserved for my family." Pray, do we not enjoy exclusiveness enough with our families through the week in our homes, so that we can afford, on God's day, to mingle with the common mass of humanity of which we happen to be a choice morsel? Oh, it seems to me, ladies, Christians, that it is not enough for us to sit in our corner parlors and weep over stories of suffering among the poor in our newspapers; it is not enough to send money for their relief; we have the poor always with us, just as Christ said we should; they are in every village, and we must be willing to come near them, to sit by them, to touch them, to endure the odor of unclean garments until we get a power over them that shall help them to be clean in body and soul.

3. There is still another field, outside our own nation, in which we as Christian women have a wondrous chance to work. It is comparatively a fresh field, just opening up, but already white unto the harvest. I mean the foreign mission work. For years and years Christian men enjoyed almost alone the privilege of giving and working for missions; but they could not solve the problem how to reach the women of heathendom. For such a time as this, we, my sisters, are come to our kingdom. God has put into our hands the key, and we are trying to use it—to unlock the doors of harem and zenana, and lift helpless souls out of misery. Societies are forming in Churches of every denomination. Thither the feet of our representative women are leading us. Let us not fail to find our place in this privileged work.

Such are a few of woman's present and most conspicuous opportunities for Christian work: 1. In our homes and Sunday-schools; 2. In social reform in its different phases; 3. In purely unselfish work for the women of heathendom. And while all these objects are waiting for us to find our places and help push them on it is to be feared many of us are asleep among our household gods, fully awake to their calls, but deaf and dumb to all outside appeals. We appreciate and intensely admire fine housekeeping, but there is such a thing as making an idol of it; there is such a thing as living, body and soul, within the four walls of our homes, cramped and narrowed in soul and sympathies, while half of our work remains undone. I verily believe some women would feel more shame at being found with a layer of dust upon their parlor table, than in being found in total ignorance of the Afghanistan war or the negro exodus.

We trust woman is not a cipher when standing alone, finding positive value only when placed at the right hand of a unit—her husband. We are in our own personality responsible for the accomplishment of some things, and while I do not by any means advocate neglected homes, I do urge you to take to yourselves some time to read, be it ever so little, daily. I do entreat you to round out your lives by taking into your sympathies and endeavors some of these outside objects of work. "These ought ye to have done, and not to leave the other undone."

### LIFE AND DEATH.

A summer's sojourn by the sea;  
A child's voice ringing merrily.  
A sand fort reared by chubby hands;  
A glorious ramble on the sands.  
A golden week, with gladness rife;  
The sunshine of a cloudless life.

A month of pain that lingers by;  
A closing of a bright blue eye.  
A pining 'neath the angel's breath,  
And then the awful rush of death.

A wild wind moaning through the trees;  
A sobbing mother on her knees.  
The grief which will not be beguiled;  
The wall, "Oh God, my child! my child!"

A tiny mound, and on it laid  
A little bucket and a spade.  
A sunny greenward pranked with shells;  
A wreath of golden immortelles.

A cold, fair form beneath the sod;  
A little angel-face with God;  
—Churchman.

### ABEL COLE'S PEACHES.

BY SARAH P. BRIGHAM.

Jonas Cole owned a snug little house and a ten-acre peach-orchard just behind it. This was all the property he had, except his wife and seven children. Eight months to fill, besides his own, caused him to work very hard, and sometimes he was irritable and discontented. But when the peach-orchard began to bear and yield an income, his life grew easier. He sent the peaches carefully packed in boxes to Philadelphia, and they found a good sale. They had to be picked a little hard, and mellowed on the way, so that when they reached the customers they were ripe and juicy—just right to eat. One autumn there came a week of intensely hot weather, quite unusual for the season. Mr. Cole's peaches ripened very rapidly, and he foresaw many of them would decay before he could get them to market.

"There are at least six bushels that'll be a dead loss," he said testily. "They'll rot, every one of 'em, before they'll get to Philadelphia. Don't see why the hot weather didn't come in August, when it ought to."

"Father, why don't you peddle 'em in the village?" inquired Abel. "Put the price down a little, and sell 'em right off. They are just right to eat now, and needn't be lost."

"Well said, Abe. Take old Don and go round and sell them. You may have this lot of peaches, and all the money you can get for them. Look out and drive good bargains."

Abel's eyes brightened. "Oh, that's jolly!" he exclaimed. "Where! Hallo! Won't I make a fine spee' out of this chance! I bet I'll be sharp."

He hurried Don into the big lumber-wagon, and filled it with a load of fine peaches. A drive of a mile brought him into the village.

"P-e-a-c-h-e-s! p-e-a-c-h-e-s!" he cried. "Nice large peaches! Sixty cents a peck."

The first stop he made was at Esquire Rockwell's. They had just been supplied elsewhere and did not want any. The next house was old Mrs. Mowrey's, who was blind of one eye and lame in one leg.

"Don't believe she'll take any," thought Abel as he knocked at the door; "but I don't mean to skip a house. I'll try 'em all; that's the way to get customers. Want to buy some superb peaches?" he inquired, as the old woman came limping up to him.

"Yes, but my wants and money never go together; haven't a cent; it's all I can do to get bread," was the sorrowful reply.

Abel pondered a moment. "This load of peaches belongs to me. Father gave them to me. Bring out two-quart dish and I'll fill for nothing. I'll favor you, since you've had such a hard lot."

Mrs. Mowrey presented a six-quart pail, and her eye brightened as Abel filled it high with peaches which she received with a shower of thanks.

"Got a little out of pocket there," thought Abel, driving on, "but I'll make it up on somebody who's rich."

A church and school-house were upon one side of the street, and the Common on the other, so that Abel drove slowly on several rods, making no stop. In the meantime he was casting building, and the gay-colored pictures of the future he painted with the imagination were like a bright, real light on his path.

"This lot of peaches," he thought, "taking out what I gave old Widow Mowrey, will bring me towards fifteen dollars. I'll spend one dollar for an algebra, and the rest I'll put in the bank to keep towards going to college. Many is the boy, as poor as I, who's gone to college and made his mark in the world. I'll be a lawyer; that's the profession to rise in; yes, I will!"

Just then Mr. Cartwright, a dry-goods dealer, chanced to appear in sight. "Hello, Abel," he called; "stop! I've a word to say."

Abel pulled the reins and waited for Mr. Cartwright to come up. "Want a place in my store?" he inquired.

"Yes sir," returned Abel promptly. "Well, then, come next week and begin work," said Mr. Cartwright.

Abel reflected a little. "I want a chance to go in a store till I can do better," said he, "but in the end I'm going to college and to make a lawyer. I'll stay with you a few months, if you wish, and work real hard."

"Where are you going to get the means to go to college?" asked the merchant with a doubtful smile.

"Where there's a will there's a way. I've two legs, and two arms, and a head. That's my capital. This load of peaches father gave me; it'll bring enough to give me a start. I expect fifteen dollars, at least, and I shall put it into the bank."

"Don't count your chickens before they are hatched," answered Mr. Cartwright, laughing.

The parsonage was now close by. Mrs. Aaron Phillips, the minister's wife, stood in the doorway.

"Peaches! peaches!" sung out Abel; "only sixty cents a peck; want to buy, ma'am?"

"Yes," replied the lady pleasantly, "but ministers' families must not indulge in luxuries. Little is the money we have for anything but real necessities. Your peaches are splendid ones. Hope you'll find ready market for them."

"O mother, do take one peck," pleaded a little girl by her side. "I haven't had but just one peach to eat this whole year."

"You shall have some," exclaimed the generous Abel, and he poured out a full peck and a half upon the kitchen table, and stood and watched with delight the family as they eagerly seized the peaches and devoured them.

At the next house Abel found a good customer. Mrs. Hartley was going to have "company to tea," and bought a half bushel. How sweetly the dollar and twenty cents she paid Abel jingled in his pocket. It was charming music to his ears, and his spirits rose to never heat.

Just opposite lived his best friend, Jacob Armstrong. This boy was sitting upon the piazza in an easy-chair, very pale and thin. He was recovering from typhoid fever.

"Jacob, don't you want some of my nice juicy peaches?" called out Abel. "I own this load."

"Yes, indeed," quickly replied Jacob. Abel selected the best in the wagon, and the pale face of the sick boy brightened on seeing them.

In this way Abel Cole continued to dispose of his peaches. In two hours the wagon was empty. More than two-thirds of the load had been given to the sick or destitute, and all the money the generous boy returned home with was less than three dollars.

Great was Mr. Cole's indignation upon seeing so small a sum. Fearful oaths came from his mouth, and he abused his son with violent language.

"O father," pleaded Abel, "I wasn't to blame. There were so many people who couldn't pay, that I couldn't help giving to them."

"Abel is a soft-hearted idiot," laughed his cousin Philip, who stood by. "When I want to get rich, I'll take him for a partner. Ha! ha! ha!"

With keen sarcasm and ridicule Philip told some of the village boys the way Abel Cole sold peaches. It reached the ears of Mr. Cartwright, the merchant, and he questioned Abel. The boy would not deny that he had given away most of the load of peaches. Mr. Cartwright was a hard, grasping man. Pity for the unfortunate was unknown to him, and he said sharply:—

"Abel, if this is the way you drive bargains, you'll never do for me. I must have a boy in my store who keeps his eye fixed on the profit. Guess you'd better look for work elsewhere. You are not sharp enough."

Poor Abel! His generous kindness had cost him his place. He left Mr. Cartwright with a bursting heart, and then went and sat down on a great flat rock by the roadside, and covered his face with his hands, while great tears fell slowly down his cheeks.

A month passed. About half a mile from Mr. Cole's house, there was a railroad crossing. Abel was returning from the village, one morning, and had just come in sight of the words, "Look out for the engine," when he saw Deacon Jones' bridle coach standing on the track. The express train was a little below, coming in all its mighty power, whistling and belching smoke.

"By jingo!" exclaimed Abel inwardly. "The Deacon's cow'll get run over. Hallo! go 'long! go 'long!" he shouted, running towards the cow and brandishing his arms. The cow did not stir. No sense of her imminent danger reached her dull instinct. "Go along! Hallo! Get out!" screamed Abel, and he picked up a small stone, which hit her in the side. This forced the cow to take a few steps and clear the track. Abel followed, but his foot struck against one of the rails, and he fell violently forward, striking his head against a sharp, projecting rock, and lay half stunned and motionless on the ground, with one foot on the rail. Objects were dark and indistinct before him. He had a faint realization of danger, and attempted to move his foot, but it was powerless. He could not stir. No human eye could see him. There was no ready hand to lift him from the ground.

One—two—minutes passed. On came the train. It went whizzing by at full speed. A darting, terrible pain dashed from Abel's foot to his brain. Then all was a blank.

Three hours passed. When Abel awoke to consciousness he was lying on the bed in his own room. Dr. Monroe was beside him with his fingers upon his wrist. There was a strong smell of ether in the air, and his mother's face was ghastly white.

"What's happened? Where am I?" asked Abel in a bewildered voice.

"In your father's house, with friends," answered the doctor.

Abel gazed wildly about a moment. "Oh, my leg!" he cried. "What sharp pain there is! What's the matter?"

Then he put his hand to his head and moved it slowly downward. His leg was tightly bandaged. Horrible! his right foot was gone. Oh, what a shiver of agony overpread his soul as he made this discovery!

"Your foot was crushed by the cars. The only way to save you was to amputate it," said the Doctor tenderly, with moist eyes.

Abel closed his eyes and clasped his hands. No sound issued from his lips for many minutes. Then he said, in a hoarse, hollow voice: "How I wish I had died! I can never go to college. I can never make a lawyer. I'm a cripple for life."

A month passed. Abel's limb was beginning to heal, and he could get around on crutches, but his prospects in life were in ruins. All joy was crushed out of his heart, and his way was useless and starless. It takes adversity often to reveal to us who are our true friends. This season of agony and darkness brought to the front scores of friends Abel was unconscious of possessing.

When the news of the terrible accident which had befallen Abel Cole was spread over the village, profound sorrow was everywhere felt. His generous, open nature had made him greatly beloved, and many pitying hearts longed to lighten the blow for him. His name was in every household, and soon people began to talk earnestly about doing something to ameliorate his condition. "Poor Abel!" said one and another. "He has a noble heart. His generosity cost him a place in the store, and saving Deacon Jones' cow has made him a cripple for life. What can be done for him?" Then a subscription paper was carried around. Its purpose was, to raise sufficient money to defray Abel's expenses to Appleton Academy one year, and then to send him to college.

The first name that went down was Peter Lee's, a wealthy manufacturer. It stood opposite one hundred dollars. The next name was David Armstrong, with another hundred. He was Jacob's uncle. Jacob had eloquently pleaded his friend Abel's case. "O uncle!" he shouted, "Instead of helping me, do give to Abel Cole. He's a cripple for life, and a tip-top boy."

So it was everywhere. People who had money, gave liberally, and those who had none told his sad story to others, and excited them to pity and help.

One bright morning, Rev. Aaron Phillips entered Abel's room with a smiling face. The boy was sitting by the window with folded hands, lost in a painful reverie.

"Abel," said the minister tenderly, "do you know how much you are beloved? Your misfortune has caused deep sorrow everywhere, from least to greatest. See what your friends have done for you!"

He put the paper with a long list of well-known names into his hand. There were over one thousand dollars in large and small sums.

"Dear boy! You are to go to Appleton Academy one year, and afterwards to college. See this little bank-book with your name on it. The money given you has been put in the bank till you are ready to use it. It is enough, with help from the college funds, to give you a superior education."

Happy Abel! The dearest wish of his heart, despite his loss of foot, was to be realized. A thousand sunbeams seemed to dance over his heart. He felt as if he had suddenly ascended a high mountain of light, and the hard, weary road he had traveled had come to an end.

More than twenty years have come and gone. Abel Cole is a man now, in the noonday of life. Higher, higher, he has climbed. From a college student he became a wise, convincing lawyer. His staunch integrity won the public confidence, while his active benevolence and interest in every reformatory movement made him honored and beloved. But the basis and cornerstone of his success was laid in boyhood by his spirit of self-sacrifice and generous kindness which gained all hearts; and when a dark day came, scores of true, helping hands were outstretched, and by their aid he has climbed to the top of the ladder and stands on the proud eminence of many achievements.

## The Little Folks.

### THE ECHO-BOY.

A little boy once went home to his mother, and said, "Mother, sister and I went out [into the garden, and we were calling loud, and there was some boy mocking us."

"How do you mean, Johnny?" said his mother.

"Why," said the child, "I was calling out 'Ho!' and this boy said 'Ho!' So I said to him, 'Who are you?' and he answered, 'Who are you?' I said, 'What is your name?' He said 'What is your name?' And I said to him, 'Why don't you show yourself?' He said, 'Show yourself!' And I jumped over the ditch, and I went into the wood, and I could not find him, and I came back, and said, 'If you don't come out I will punch your head!' and he said, 'I will punch your head!'"

So his mother said, "Ah, Johnny, if you had said, 'I love you,' he would have said, 'I love you.' If you had said, 'Your voice is sweet,' he would have said, 'Your voice is sweet.' Whatever you said to him, he would have said back to you. Now, Johnny, when you grow and get to be a man, whatever you will say to others, they will, by and by, say back to you; and his mother took him to that old text in the Scripture, "With what measure ye mete it shall be measured to you again."

—Presbyterian.

### BABY HAS GONE TO SCHOOL.

The baby has gone to school; ah, me! What will the mother do? Won't she call to button or pin, Or tie a little shoe? How can she keep herself busy all day, With the little "hinderer" away?

Another basket to fill with lunch, Another "good-bye" to say, And the mother stands at the door to see Her baby march away.

And turns with a sigh that is half relief, And half a something akin to grief. She thinks of a possible future morn, When the children, one by one, Will go from their home out in the world, To battle with life alone.

And not even the baby left to cheer The desolate home of that future year. She picks up garments here and there, Throws down in careless haste, And tries to think how it would seem If nothing were displaced.

If the house were always as still as this, How could she bear the loneliness? —Selected.

## For Young and Old.

### Only Fun.

.... Little Gertrude (after waiting some time for dessert): "Uncle, don't you have anything after dinner?" Uncle: "Yes, dear, the dyspepsia."

.... "That was a horrible affair—the murder of Dean, and the sealing up of his remains in a tin box!" "What Dean?" asked a half-dozen voices at once. "Sir Dean!"

.... "Madam," said Jones to Mrs. Brown, the other day, "You are talking simply rubbish." "Yes, sir," replied the lady; "and so do because I wish you to comprehend me."

.... A New York lady was examining an application for the office of municipal clerk, when she interrogated her as follows: "Well, Mary, can you scour unware with alacrity?" "No, ma'am. I always scour it with sand."

.... A lady man having a wife named Hope, whose custom it was to go off her husband's boots every evening, was wont to exclaim on such occasions: "How truly it is said that 'Hope is the yauker of the sole!'"

.... A Danbury housekeeper observed to the hired girl, the other morning: "Ann, as we have entered upon the dawn of another century of our nation's history, I guess you and I better get a tooth-brush of our own."

.... Instructor in Latin: Mr. B., of what was Ceres the goddess? Mr. B.: "She was the goddess of marriage." Instructor: "Oh, no; of agriculture." Mr. B. (looking puzzled): "Why, I'm afraid my book says she was the goddess of husbandry."

.... Teacher: "Feminine of (fist?) First bright boy: 'Faintly.' Teacher: 'Next.' Second bright boy: 'Nun.' Teacher: 'This is right.' First bright boy indignantly ejaculates: 'That's just what I said.'"

.... A greenhorn sat a long time very attentively musing upon a cane-bottom chair. At length he said, "I wonder what fellow took the trouble to find all their arbores and put straw around 'em?"

.... A little girl had found joyfully told her mother that she had taken where they made horses, as she had seen a man in a shop just finishing one of them, for he was nailing on his last foot.

.... A lecturer in Portland, Maine, or somewhere else, was explaining to a little girl how a lobster cast his shell when he had outgrown it. Said he, "What do you do when you have outgrown your clothes? You cast them aside, do you not?" "Oh, no," replied the little one, "we let out the tucks."

.... "Didn't you tell me, sir, you could hold the plough?" "Yes, sir," said a man Irishman, whom he had taken on trial. "Ar-r-r," said Pat, "how could I hold it wid two horses drawing it away from me? But give it to me in the barn, and I'll hold it wid anybody!"

.... A certain old gentleman, very rich and still more stingy, is in the habit of wearing his clothes to the last thread. One of his friends, meeting him, exclaimed: "They told me that you had a new hat, and I decided to buy one for you." "Oh, yes," said the miser, looking as if he were a trifle ashamed of himself, "you see, my wife kept telling me that the old one was a good deal worn out. Well, yesterday was my wife's birthday, and I got myself a new hat for her birthday present."

.... The grand old book of God still stands; and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the sacred Word.—Prof. Dana.

.... We are all sculptors and painters, and our material is our own flesh and blood and bones. Any nobleness begins at once to refine a man's features by an exhibition of sensuality, to imbrute them.—Thoreau.

Nor in the heat of pain and strife Think God hath cast thee off unheard; Nor that the man whose prosperous life Thou enviest, is of Him preferred; Time passes, and much change doth bring, And sets a bound to everything.

Sing, pray, and serve not from His ways, But do thine own part faithfully; Trust His rich promises of grace; So shall it be faithful to thee; God never yet forsook in need The soul that trusted Him indeed.

—From the German.

.... The gold of the sanctuary must be tried before it is accepted; and is thrown into the fire, not because it is of no value, but because it is so precious.—Lady Powerscourt.

.... If there be any true religion in us, it is much more likely to be discovered and drawn into actual exercise by an exhibition of the glory and grace of Christ, than by searching for it in the rubbish of our past feelings. To discover the small grains of steel mixed among a quantity of dust, it were much better to make use of a magnet than a microscope.—Andrew Fuller.

.... These are the rules I have always accepted: First, labor; nothing can be had for nothing; whatever a man achieves, he must pay for it; no favor of fortune can absolve him from his duty. Secondly, patience and forbearance, which are simply dependent on the slow justice of time. Thirdly, and most important, faith. Unless a man believe in something far higher and nobler than anything he can see or touch, he will never be able to do anything great or noble. Let us wake early.—Marianne Farnham.

THE DAY.







## THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, November 11.

The Chilians have taken Pisagua, losing 600 men.

Secretary Sherman bought ten million six per cent. U. S. bonds yesterday, at 100.

The town of Napoleon, O., was almost entirely destroyed by fire yesterday.

The Post Office Department reports a great increase in the amount of postal business done the past year.

The German Emperor has assured the Czar that neither he nor his son would ever make war on Russia.

Prof. Richard A. Proctor, of England, is lecturing on Astronomy in New York.

Wednesday, November 12.

The Chilians are trying to starve out the Peruvian garrisons at Arica and Iquique.

Abd-el-Kader, the famous Arab leader, died recently in Damascus.

A destructive tornado in Arkansas, with numerous fatalities and much property damage, is reported.

Sen. Bayard received a warm welcome from the citizens of Wilmington, Del., yesterday, on his return from Europe.

In a fight on Sunday last at Chihuahua, Mexico, between two hundred Indians and fifty whites from New Mexico, thirty-two of the latter were killed and eighteen wounded.

Thursday, November 13.

Gen. Grant made an address at the Army of the Tennessee reception last night in Chicago.

The returns indicate that the entire Republican ticket in New York, with but a single exception, was elected.

The Sandy Hook pilots are vigorously opposing a new steam pilot-boat which has lately been fitted out.

The Pope is to have a special daily newspaper organ.

Full returns from Pennsylvania give Butler (Republican) 280,153 votes; Barr (Democrat) 221,715; and Sutton (Greenback) 27,207.

The names of 167 female voters for school committee were registered in Lowell yesterday afternoon.

Friday, November 14.

A Russian railroad to India is projected.

Another English colliery explosion and a hurricane are reported.

King Alfonso's marriage is arranged for the 27th.

Fernando C. Beaman has been appointed to fill the unexpired term of the late Senator Chandler.

Active rivalry between Russia and England at Constantinople continues.

The Postmaster General has issued a series of very stringent directions respecting the use of the mails by lottery dealers.

Saturday, November 15.

Secretary Thompson has returned to the Treasury a million and a half dollars of the unexpended balance of the Navy appropriation for the last fiscal year.

Ohio, Indiana, Illinois and Kentucky were visited by a destructive tornado yesterday.

Five persons perished by the burning of a tenement house in New York last night.

It is reported that the Governor of Maine and his Council intend to count out the Republican majority in the Legislature.

The inviolability of telegrams—whether they shall be produced by legal summons—is to be tested before the St. Louis courts.

The New York Supreme Court has decided that a Freemason can be buried in a Catholic cemetery.

Monday, November 17.

The steamer Faraday, having on board the land end of the new Franco-American cable, arrived off North Eastham, Mass., Saturday morning, and the cable was safely landed.

A service in memory of Gen. Hooker was held in Music Hall yesterday forenoon, the eulogy being delivered by Rev. Warren H. Odsworth.

Col. John Hay was, on Saturday, appointed assistant secretary of state in place of Mr. Frederick Seward.

The mortality in Russia from diphtheria is enormous—the percentage of deaths in some portions of the country greatly exceeding that of the births.

Reports from the insurrection of Cuba state that on the 5th inst. the government troops attacked the patriots at Barrancas, but sustained a defeat. A portion of the insurgents subsequently captured and pillaged the town of Júcaro.

[Our report of Joseph Cook's lecture is unavoidably crowded out this week. Also considerable Church news from the different States, most of which is in type, and reports of several Sunday-school conventions, which will appear in our next issue.]

## SPECULATION.

Since the creation it is estimated that 27,000,000,000,000,000 have lived on the earth. This sum divided by 27,864,000 the number of square miles, gives 1,314,522,066 to a square mile, and 5 to a square foot. Suppose a square rod be divided into 11 graves, each grave would contain 100 persons. But this is speculation, and of no benefit to the 1,000,000,000 people that now exist.

1,000,000 of whom are invalids, 33,000,000 dying each year. What, then, is the value of the facts concerning Dr. Williams' Family Medicine. For years Golden Medical Discovery has been standard remedy for the cure of all catarrhs, throat, and lung diseases.

For over a quarter of a century, Dr. Williams' Catarrh Remedy has been used as a positive cure for catarrh.

A remedy of thousands of ladies has been published, certifying that Dr. Williams' Catarrh Remedy positively cures diseases and weaknesses of women.

For full information, send for People's Common Sense Medicine, an illustrated work of over 100 pages, price (post-paid), \$1.50.

Over 100,000 copies sold. Address the author, R. V. Pierce, M. D., Buffalo, N. Y.

Nervous People should avoid the temporary relief of tea and coffee. A cup of pure Cocoa will be found nutritive as well as sedative. Insist upon your grocer's furnishing Walter Baker &amp; Co.'s preparation.

The only combination of the true Jamaica Ginger with choice aromatics and French brandy, for cholera, cholera-morbus, cramps and pains, diarrhoea and dysentery, dyspepsia, flatulency, want of tone and activity in the stomach and bowels, and avoiding the dangers of change of water, food, and climate, is SANFORD'S JAMAICA GINGER. Ask for SANFORD'S.

Miss Parloa's Lessons in Cookery at Lasell Seminary, Auburndale, Mass., will begin soon and continue through next term which opens Jan'y 6, 1880. Parents will do well to enter names at once, as vacancies will be filled in order of application.

## THE YOUTH'S COMPANION.

For judicious editing, select and popular contributors, and sprightly, entertaining reading, the Youth's Companion has no superior among the Youth's publications. It has twice the circulation of any similar publication, and unquestionably merits its success.

ONLY THREE CENTS, for postage, with your address, will bring a double number of the good old American Agriculturist. Its supplement gives the largest, most complete display of Good Things ever issued, and is entertaining and instructive reading, well worth sending for. See advertisement.

FOR CATARRH and Throat Disorders—Brown's Bronchial Trochees are renowned and marvellously effective, giving immediate relief in most cases.

CONTRIBUTION BOXES as well as contributions are furnished at Fable's Manufactory of church and house furniture on Canal St.

## MUSIC FOR CHRISTMAS TIMES.

Messrs. Biglow &amp; Main seem determined to keep their pre-eminence as publishers of Music for Sunday Schools and Churches. They were the first to introduce the Christmas Annals, which have become so popular of late years, and, as will be seen by their advertisement in another column, this enterprising house still retains the lead of its competitors by offering in their Christmas Annual for 1879, double the usual quantity of material, without additional charge.

We notice the second number of Dr. Vincent's Christmas Service is also announced, and that a Christmas Cantata, with the pleasing title of "Santa Claus," by W. H. Doane, is in press. Old and young people will therefore have a feast of good things in Biglow &amp; Main's Music for Christmas Times.

## THE DEAF HEAR.

A new invention—the Dentophone—has recently been experimented with in Cincinnati and elsewhere, and with surprising results. By means of it the deaf can hear, and the deaf and dumb are being taught to understand spoken language. It catches the sound vibrations and conveys them through the teeth and bones of the head to the nerves of hearing. The American Dentophone Co., whose advertisement is found in another column, send a free pamphlet to the deaf or their friends.

## BOWKER'S AMMONIATED FOOD FOR FLOWERS.

Testimonial from the Forester of the City of Boston.

BOWKER FERTILIZER COMPANY:—Gentlemen—I have used the Ammoniated Food for Flowers in the Flower Beds of the Public Garden and Squares of Boston during the past season, and find it to be all that it is represented to be, both as to producing healthy growth of the Plant and its generous flowering.

Very truly yours, WILLIAM DOOGUE, Sup't. Boston, September, 1879.

Equally strong endorsements have been received from many of the prominent Florists of the United States, and from hundreds who have used the Ammoniated Food for Flowers during the past two years.

MESSRS. JOHN H. PRAY, SONS &amp; CO. anticipated the recent advances in carpeting, and laid in a large stock at low rates, so that they are now able to offer their goods at old prices. As further large advances will take place soon, it is wise to buy carpets at once.

BEFORE BUYING OR RENTING A CABINET ORGAN

Be sure to send for our LATEST CATALOGUE and CIRCULARS with NEW STYLES, REDUCED PRICES (\$24.00, \$28.00, \$30.00, \$35.00, \$40.00, \$45.00, \$50.00, \$55.00, \$60.00, \$65.00, \$70.00, \$75.00, \$80.00, \$85.00, \$90.00, \$95.00, \$100.00, \$105.00, \$110.00, \$115.00, \$120.00, \$125.00, \$130.00, \$135.00, \$140.00, \$145.00, \$150.00, \$155.00, \$160.00, \$165.00, \$170.00, \$175.00, \$180.00, \$185.00, \$190.00, \$195.00, \$200.00, \$205.00, \$210.00, \$215.00, \$220.00, \$225.00, \$230.00, \$235.00, \$240.00, \$245.00, \$250.00, \$255.00, \$260.00, \$265.00, \$270.00, \$275.00, \$280.00, \$285.00, \$290.00, \$295.00, \$300.00, \$305.00, \$310.00, \$315.00, \$320.00, \$325.00, \$330.00, \$335.00, \$340.00, \$345.00, \$350.00, \$355.00, \$360.00, \$365.00, \$370.00, \$375.00, \$380.00, \$385.00, \$390.00, \$395.00, \$400.00, \$405.00, \$410.00, \$415.00, \$420.00, \$425.00, \$430.00, \$435.00, \$440.00, \$445.00, \$450.00, \$455.00, \$460.00, \$465.00, \$470.00, \$475.00, 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